The summe of Diuinitie

Drawen out of the holy Scripture, very neꝛessarye foꝛ Curates and yong Studentes in Diuinitie, and also mæte foꝛ al Chꝛistẽ men and women, what soeuer age they be of.

(.)

Drawen out of Latin into English by Robert Hutten.

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BIBL. CODR. COLL. OMN. ANIM. NOXO

¶ The contentes of thys Booke.

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FINIS.

¶ William Turner to the Christian Reader.

AFter that my Scholler sometime, & Seruaunt Robert Yutten, had translated this booke out of Latine into Englishe, he mistrusting hys owne iudgement to be sufficient to iudge whether the Compiler of this booke had in his writing done althinges according to the rayne of holy Scripture, offered the booke vnto me, that I should examine it wyth the touchstone of the Scripture. Which thing I haue done as diligentlye as the time that I had to spare would suffer me. The booke I dare say is godly, and full of wholesome doctrine, and is very necessarye for all Studentes of Diuinitie, for Curates, for yong Children, and for all them that haue anye rule ouer any Housholde. Ye may haue bookes that shall promyse more then this doth, but none that intreateth of this kinde of matter, that performeth more then this doth It hath not so many new French Englishe blossomes, as manye bookes haue, but better fruits then this hath, I think ye shal finde either none that writeth of this argument, or

els

els very fewe. This Translatour hath applyed hym selfe as muche as he can to finde out the moste plaine and vsed wordes that be in England, that men of al shieres of England may the more easely perceiue the meaning of the boke. Some nowe a daies, more seking their own glory, then the profit of the Readers, write so French English, and so Latine, that no man, except he be both a Latine man, a Frenche man, and also an English man, shall be able to vnderstand their writing. Whose example I would perswade all men not to follow. For the people, if they should haue any profite by suche mens labours, had neede of two Dictionaries euer by them, one in French, & an other in English. Which thing because it is so tedious, it would plucke backe all men from the reading of such good and Christian bokes as they do now translate.

But thys boke is both playne in sentence, and easy in stile, and nothing swarueing from the cõmon speche. Therefore reade and examine it with the woorde of God, and as far as it doth agree with the Scripture, allow it, and no further.

¶ The summe of Diuinitie.

¶ What is a Pastor of the Church?

HE is a person which is called lawfully by the authority and cõmaundement of God, vnto the cure of Soules of the congregation, which is committed vnto hym, to teache the doctrine of the Gospell, vnto it, and minister the Sacramentes.

¶ What is the office of a Pastor?

It is to rule and gouerne faithfully the Church which is cõmitted vnto his charge, with the ministring of the word and Sacraments, and to hold out and expell false doctrine and offencions. Of this office commaundeth Paule saying: Take heede to your selfe and the whole flocke, wherin the holy Ghost hath set you, to feede the

the Church of God.

¶ What is required in a Pastor, that he be apt.

First of all that he haue vocacion and commaundement.

Secondly that he be rightly instructed in the doctrine of ỹ Gospel, and know a certaine fourme of Christian doctrine out of the holy scripture, that he may teach and set forth it purely, sincerely, & euidently. Like as Paule commaũdeth a Bishop to be Didactum, that is to say, apt to teach, and he cõmaundeth Timotheus to hold a certayne fourme of wholsome doctrine.

Thirdly, that in teachyng hee geue credence, hauing wisedome & knowledge, according vnto the doctrine of Paule, to deuide perfectlye the doctrine of godlynes. And that in setting forth the doc-

trine, he wisely sheweth the differences and endes betwene the Gospel and other doctrines, and learnedly knowe to confirme the articles and sum of the doctrine, and to confute false opinions and Doctrines, whiche be vncleane in comparison to the worde of God. Also, that in gouernyng and ruling of consciences, hee geue all cure & diligence, that they which be ignoraunt bee instructed, that he teach and deliuer them which bee doubtfull from errours, that hee confirme them whiche bee weake, and correct and call backe them which do erre, that he rebuke and chastice them which be synners, and that he comforteth them which be afrayde and in aduersitie.

Fourthly, that he rule the people in his lyuyng wyth example

of

of his fayth and good woorkes: Lyke as Paule commaundeth Timothe. Be thou an example to the faythfull. &c. And Peter: Be ye examples vnto the congregation.

¶ What is lawfull vocation?

It is when one is admitted vnto the office of a Pastour by the aucthority and commaundement of God.

¶ Howe is Vocation?

There be .ij. kindes of vocation. One is immediatly of God: this is properly the maner of chosyng Prophets and Apostles, wherof Paule speaketh that he was not called of men nor yet by men. The other is of God as by Gods commaundement, but yet by men like as they were which the scripture calleth the sonnes and Disciples of Prophetes, whiche were instructed

5:

structed and learned of the Prophets, to the intent they should be apt to teach. So wer Bishops and Pastors of Churches ordayned by the Apostels, and afterwards by Ministers chosen and ordeined by the Church. Therefore this is also a lawful vocation and very godly, when the seruice of the word is committed to one by the authoritie of the Church, or of them to whom the Church committeth iudgement.

¶ Is it not lawfull to desire the office of a Pastor?

Answer: Ther is difference betwene peticion or asking, and ambition. For ambition is plainly forbidden.

¶ What is peticion?

It is when one preferreth hys diligence & labor vnto ỹ church, but so that free iudgement bee left vnto them which haue knowledge,

ledge, whether he be apt or no. Therfore he which desireth it so doth not ambiciously couet, but signifieth onely his wil, that if he be called of the Church, & iudged to be able, he wyll not refuse to take vpon hym the labours and ieopardies which be in the office.

Contrarywyse ambition is, when one thrusteth in hym selfe, either by arogãcie or some other couetousnes, or for his belly onely, not looking for iudgement, nor willing to be proued, but contendeth with mony and other subtil crafts. But the true peticiõ which is wythout ambition, is to bee prayed, & vertuous men are to be prouoked vnto it, for it hath much goodnes. First of al it is expedient that there be many instituted vnto the ministery, that the vse of it may be in the Church.

Secondly,

Secondlye, it is expedient that ther be many desyrers of the office, that the church may know the maners of them which are to be chosen, and may haue choyse.

Thyrdly, therein consisteth the vertue of modestye, that they whiche do aske the office, submit them selfe vnto the iudgement of the Churche, and be in doubt of theyr owne estimation.

Fourthly, that same thing stirreth vp and sharpeneth diligence and study in them which wyll be askers of the office, that they prepare them-selfe with more diligence vnto their duty.

¶ By what testimonye can they proue that it is lawfull so to aske the office?

Paule sayth: If anye man require the office of a bishop, he desireth a good woorke. Also, desyre spirituall thinges, but rather

1. Tim. 3.

1. Cor. 14.

ther that ye Prophecy.

¶ What is to be propounded vnto hym which will take vpon you the office of a Pastour?

Fyrste, the dignitie and greatnes of the ministerye. For it is so great an office so to alke the ministerie, that no greater an office can be foūd, and also very godly. Therefore Paule doth greatlye auaunce and prayse it, and calleth them which teach the Gospel the Ministers of God, also Goddes woorkemen, and helpers.

Therfore great reuerēce is due vnto this office, and it is conuenient to take it vpon hand wyth great deuoutnes and diligence.

Secondly, the wil and cōmaundement of God is to be considered, for God will requyre a reckning of the soules, & thyreateneth horrible payne vnto them which do not faythfully theyr duty, like Ezech.33

as

as the Scripture doth oft teach, and Christ in the parables of the euyll seruaunt. &c.

Thyrdly, the promyses of reward, for God graunteth great rewardes vnto them which faithfully execute their office, sustaine labours, hatred, & perils for the word sake, as Christ sayth: Blessed is that seruant, for his master wil make him ruler ouer al. And Peter sayth, he shall receyue the incorruptible crowne of glory.

¶ What is the summe of Christian Doctrine to bee taughte in the Church?

Christ hath most aptly shewed that in the last Chapter of Luke, wher he saith: Go ye, preaching in my name repentaunce, and remission of synnes. Therefore the summe of thys office in the Church consisteth in thys, that penitence and remission of sinnes

be

be taught.

¶ Which is the most briefe partition of the whole Scripture?

There be two partes: for it is eyther a doctrine commaundyng what shalbe done, and rebuking synne: Or els it is a doctrine of remission of synnes. And these two partes be called the law and the Gospell.

¶ Of the Law.

¶ What is the Law?

IT is a doctrine commaunding, how we ought to vse our selfe, what we shoulde do, and what leaue vndone.

¶ Howe manye kyndes of lawes be there?

The first diuisiō: some be Gods lawes, a other some mās lawes.

¶ What is Gods law?

That whych is instituted of God, and commaundeth not onely of external actions, but requireth

reth also inwarde motions of the heart, and perfecte obedience toward God, and condempneth all those, which do not obserue it.

¶ What is mans lawe?

Which is institute by mans arbitriment, and commaundeth of externall actions and offices.

¶ An other diuision.

Of lawes some be natural and some positiue, and thereof be rehearsed commonly three kindes, the law of nature, the godly law of Moyses, and mans law.

¶ What is the lawe of Nature?

It is the knowledge of Gods lawe, whiche is infixed in mans nature by God, whereby he vnderstandeth God to be, that he is the Creatoure and Gouernour, good, iust, mercifull to the ryghteous, and a punisher of the vnryghteous, and that obedience

is

is due vnto him. Also that felowshyp is to be had among mẽ, that Parents ought to be obeied, that men ought to be loued and holpen, and no man to be hurt, accordyng vnto this: Do not vnto other men, that thou woulde not would be done vnto thy selfe.

¶ What is Gods lawe?

¶ This we call the lawe, which way geuen by Moyses.

¶ Howe many kyndes of Moyses lawe be there?

¶ Three: mozall, iudiciall, and ceremoniall.

¶ What is mozall lawe?

¶ It is a doctrine which commaundeth perfecte obedience towards god, oz ofliuing and good wozkes towardes God & al men.

¶ Where is the mozall lawe set fozth?

¶ A briefe and perfecte descripti-on of it, is conteined in the .x. commaundementes, geuen by Moy-

ses vnto the people of Israell which we call Decalogum.

¶ What difference is betwene the lawe of nature, and the mozall law, oz the ten commaundementes?

Natural lawes be Gods lawes and the very same which be contained in the tenne commaundementes, that is to say in the wzitten mozal law.

¶ Wherfoze then was the law deliuered vnto Moyses, seyng the lawe of nature was befoze?

Although that light, and those knowledges were infixed in the hart of man befoze his fall in nature, not as yet corrupted, they were sure & perfect, & men could surely cõsent therunto. But afterward they were greatly blynded by oziginal syn, & the consenting therto is very weake, oft tymes shaken of with doubting & almost blotted. Therfoze God did geue

the

the law written, that Gods law renued by the voice of the law of nature, shuld be made more clere and excellent, also that ỹ word of God shuld witnes that thes natural knowledge is the law of God

¶ How many naturall lawes be distributed?

The ten commaundements is the most apt summe of al natural lawes, and the selfe distribution and declaring of the lawes of nature. Therefore there can no distribution be founde more apte, then in expoundyng ordinarelye the ten commaundements.

¶ Bynde the ten commaundementes all men, or no?

Although Moyses lawe be abrogated and doth not binde the Gentils, yet because the ten commaundementes be nothyng els, then the reuelatiõ and declaring of the lawe of Nature: therefore

the ten commaundements do remaine and binde al men. Not because they were delyuered vnto Moyses: but because they be the interpretatiō and setting forth of the euerlastyng will of GOD, which is the very law of nature.

¶ What is the partition of the ten commaundementes?

¶ There be two tables: the first conteineth preceptes of a spirituall lyfe, howe we shoulde behaue our selfe toward God, or of those workes, wherwith we properly be conuersaunte with God. And they describe the true and proper worshipping of God.

¶ The second conteineth preceptes of politique liuyng amonge men, howe we ought to vse our selfe towarde our neighbour.

¶ Reste the ten commaundementes.

i. THou shalt haue no straunge Gods before me.

ij. Thou shalt not take the name of the Lord thy God in vayne.
iij. Remember that thou sanctifie the Sabboth day.
iiij. Honour thy father & mother, that thou may haue longlyfe vpon the earth.
v. Thou shalt not kyll.
vj. Thou shalt not cõmit adultri
vij. Thou shalt not steale.
viij. Thou shalt not speake false witnes against thy neighbor.
ix. Thou shalte not desyre thy neighbours house.
x. Thou shalt not desyre hys wife, his seruaunt, his handmaid, his Oxe, his Asse, or any thing of his.

☞ What do these preceptes commaunde vs?

¶ The first commaũdeth the inwarde worshipe of God, that is to say, the true and perfect feare, the

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true and perfect faith, & the per-
fect loue of God.

The second commaundeth the outward worship, the vse of the name of God, that is to say, inuocatiõ, thankesgeuing, preaching of the word of God, and confession, these be sacrifices of prayse.

The third cõmaundeth preaching of the word to be holily obserued, and ceremonies which be geuen by God to be kept for the minister sake that we geue some time to hearing the word, and exercising by ceremonies.

The fourth cõmaundeth obedience toward Parents & officers, & this precept cõtaineth excellent vertues, that is to say diligẽce in obeing, doing our vocatiõ, modestnes, pity toward our parents, ỹ cõmon welth, & such like vertues

The fift cõmaũdeth to hurt no

man

man, it forbiddeth desire of vengeance, hatred, enuy, & such lyke affections, & it containeth many vertues, ỹ is to say iustice, mekenes, constãcy, pacience, & clemẽcy.

The first alloweth mariage, and commaundeth to abstayne from whoorehunting. It contayneth these vertues, chastitye, temperance, continency, sobrietye, and such lyke.

The seuenth defendeth proprietie of goodes, & cõmaundeth to abstain from other mens goods. It containeth sparing, liberality, diligence, and such like.

The eight defẽdeth iudgemẽts, and requireth the trinth of couenaunles and testimonies.

The ninth and tenth do geue declaration vnto al the other preceptes, that not onely externall facts are forbidden, but also euil

19

affections and desyres, and that the conscience is euer accused,

¶ What be the iuditiall, or pollitike lawes of Moyses?

¶ Which commaũde of the rites of mariages, of successions of punyshing of offendours, and such other pollitike thynges. Those perteine not vnto Christen men, vnlesse there be some of them naturall, as when mariage of aliaunce and kinsfolk is forbidden. For reuerence of bloud ought to be obserued among al people, and at all tymes. For the Cananites were destroyed for vnlawefull lustes, because they maried their kinswomen.

¶ Which be ceremoniall lawes?

¶ Which commaund of the temple, and rytes of sacrifices, which rites & custoines, do seperate the Iewes from the Gentiles, Christen men be delyuered from these

lawes

lawes. Yet God wyll this, that we vse at certayne tymes, the ceremonies which be cõmaunded vs of God, and com together vnto the preaching of the word, for nothyng is more necessarye then the preaching of ỹ word of God.

What is the effect of Gods lawe, and howe many offices be there?

Three, the first: the lawe doth constrayne and plucke downe all menne with a certayne perfecte forme of liuing. Therefore saith Paule: The law is geuen for the vniust. And agayne: The law is a Scholemaister vnto Christ. For this is the forme of good life ordeined, and officers, the doctrine of the law, punishment for mans wretchednes. &c.

The second, Declareth sinne, accuseth, affraieth & condẽneth our conscience, wherupõ Paul sayth.

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By the law is knowledge of syn. Also the lawe worketh wrath. Item, by the law is synne excelently guilty. Item, the pricke of death is synne, but the myght of synne is the law.

The thyrde teacheth what workes bee acceptable before God, and commaundeth certaine workes, wherein we may exercise obedience toward God. For although we bee free from the law in so much as belongeth to iustification: yet as concernyng our obedience the law remaineth For it is necessary that we beyng iustified by God, obey hym.

¶ May a man by his owne power fulfill the law of God or no?

Nothing lesse, for the lawe of God is not satisfied with our externall workes, as ỹ papists teach nor yet by the inwarde endeuour

of

of our wil, without faith and the holy ghost. But Christ is the end of the law, that is to sai without Christ the law auaileth nothing. 12

¶ May a man be iustified by the law?

No, for Paule withdraweth iustification from the law, in this corrupted nature. For no man satisfieth the lawe with the power of nature. Therefore they which be not reconciled with fayth, although they fulfil certaine workes of the lawe: yet can they not please God, for they be euer accused of the law, and they remayne in doubt and desperation.

¶ Wherefore then be Moyses lawes geuen, saying they iustifye not?

Therfore be they geuen that the Israelites should be knowen frō Gentiles, vnto the preachyng of Christ, For God wold segregate & deuide this people frō other nations, that ther should be a certain

kynde

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kynde of people, wherein Christ should be borne, and wherein the promises should be kept, and that ther shuld be certayn testimonies of the word of God, therfore was this people ledde out of Egypte with so many great and wonderfull miracles. Although then the Israelites did not deserue remission of sinnes before God for keping of these lawes: yet God did subiect them vnto these lawes as vnto a Scholemaister, as Paule sayth. But they dyd obteyne remyssion of synnes by the trust of the mercye of God promysed vnto them for Christes sake which was to come, whom the Gospel declareth now to be come.

¶ Of the Gospell.

☞ What is the Gospell?

Rom. 1. 16. IT is the preachyng of repentaunce and remission of sinnes

and

and iustification, whyche naturall reason can not perceiue, but it is godly declared, wherin God promyseth that he wyll forgeue sins for Christe his sonnes sake, and pronounceth vs iustified, that is to say acceptable, and geueth vs the holye ghoste and euerlasting lyfe. If we beleue only that these do vndoubtedly chaunce vnto vs for Christes sake.

max. 1. 16 Luc. 5. 32 c. 24. 47 Iohn. 1. 17

What difference is betwene the lawe and the Gospell.

The lawe requireth perfect obedience, the true feare of God, true belief, it affrayeth our harts and consciences, it forgeueth not synnes for nothing, it pronounceth vs not righteous, vnles we fulfyll the lawe. And although it hath promises, yet they require the condition of the law fulfylled that is to say: He that doth these

mat. 12. 36 max. 12. 30 1. Iohn. 3. 2 leui. 26. folo.

shall

shal liue in them. Item, do thys, and thou shalt liue. But the Gospell is the preachyng of repentance, containing the promises of the benefites of Christ. It comforteth the harts which be afraid it forgeueth synnes for nothing, and pronounceth vs iustified, although we do not fulfil the law.

¶ Of promissions.

¶ How many promissions of the holye Scriptures be there?

TWo, some be added vnto the law, and haue the condition of the law, that is to say, they be geuen for the fulfilling of ỹ law. Other some haue not the condition of the law as the cause, that is to say, they promise not remission of syns for fulfillyng the law, but without our deseruing for Christes sake, as the promises of the Gospell be.

Which

¶ Which was the first promise of the Gospell?

When after the fall of Adam, God spake vnto the Serpent, I wil put enmitie betwene thee & the woman, betwene thy seede and her seede, and her seede shal breake thy head, & thou shalt lye in watch for his footsteps.

By thys promise and comfort Adam is set vp, & knoweth that God is mercyfull vnto hym, although he perceiue him self to be vnworthy and vncleane. Thys promise afterwardes was renued vnto Abraham, then after to Isaac and Jacob. Unto this promise did they beleue, & although they did acknowledge thē selues to be vnworthie, yet iudged they that God was contented wyth them for his mercie sake, and the seede which was promised.

There

There be moreouer in the Psalmes and prophetes manye preachinges of Christ, of remission of syns, of euerlastyng life, which al com vnto this purpose, that they lift vp and comfort vs in the contention and striuyng of our conscience, and teache vs to put our trust in God, to call truelye vpon hym and woorship hym.

☞ Is not the promyse of the Gospell vniuersally?

Yes, like as the promise of the Gospell is without your deseruing, euen so is it vniuersall, that is, it offreth and promyseth vnto al men reconciling. For like as the preaching of repentaunce is vniuersal: euen so is the preachyng of remission of sinnes vniuersall.

Here vpon sayth Christe: So
Iohn. 3. hath God loued ỹ world that he gaue hys onely sonne, ỹ al which be-

beleue in hym, should not perish. Rom. 11.
So Paule sayth: God hath shut vp al vnder synne, that he might be mercyful vnto al. But that all doth not obtaine the promises of the Gospel, is for this cause, that all do not beleue. For the Gospel, although it promise without our deseruings, yet it requireth faith for with faith must the promise be taken. For this woord Gratis doth not exclude fayth, but the condition of our worthynes, and requireth that we maye receiue the promise, and that cannot be but with fayth.

¶ What is the worke of the Gospel?
To comfort troubled & doubtfull consciences, and to promyse vnto them which beleue remissiõ of syns, and euerlasting lyfe.

¶ What is the summe of the Gospel?
He which beleueth and is bap-

lised, shal be saued. Itē to belene
Mark.16 that Iesus Christ is the Lambe
Iohn.1. of God, which taketh awaye the
synnes of the world.

¶ Of synne.

¶ What is synne?

IT is not onely a certaine euyll deede, but a perpetual vice, that is to say corruption of nature, striuing against the law of God.

¶ Which be the causes of synne?

The wyl of the Deuyll, and the
Gene.1. wyl of Man, not God. God sawe
al that he had made, & they were
al very good. Also: Thou art not
Psal.5. the God which willeth iniquity.
Christ calleth the deuil the father
Roma.5. of lying. By man entred syn into
the world. Also concupiscence of
Iohn. the flesh is not of the father, but
of the world.

¶ If it be not the cause of syn, are the contigents or chaungings to be graūted:

Yes,

Yes, synne is not necessarilye done with absolute necessitye, for their will before syn was very free. But free will is the cause that our actions do come to passe. For God foreseeth & determineth thynges which shall chaunce: Yet so that he taketh not away the maner of working which is infixed in nature, but he determineth the actions euen as they come to passe. God permitteth that the wyll of Saul do so, and doth not compel it to doo otherwyse, he marketh where he wyl reyzes Saul.

¶ What is contingentes or chaungynges?

It is wherby thinges created in their actions, subiected vnto season, some tyme be chaunged and altered, and they fal in suche and such actions & chaunces, by the choyse which is by God graũted

and the liberty of creation.

¶ How many kyndes of necessitye be there?

Twoo, one is absolutely or of coniequent, as it is necessarye that there be God, it is necessary that God be good, iust, true and wyse. And thys necessity may be called vnchaungeable.

The other is necessity of consequencye, as Jerusalem must be destroied, the kingdome of Israel must perish. These be not naturallye necessarye, but they bee made vnchaungeable when they be once decreed, as the dead shal lyue againe, either because they folow the causes which go before As ther must be heresies, for the Deuil enuieth God, and styrreth vp the vngodly against the Gospell, whych obey hym, therefore there must be heresies. These be natu-

naturallye contigentes, for neyther thys beyng conlequent taketh away free wyll.

¶ What is to be iudged of destenye?

The dotinges of the Stocions destenye is not to be brought into the church of God, for they haue no truth or effect, but they be very iuglings and Sophistical fallations, and they anoy godlynes very much and good maners, yf men iudge so as the seruaunt of Zeno, whych sayde that he ought not to bee punished, because hee was compelled to synne by the Stoical destenye.

¶ How many kindes of syn be there?

Two, originall, and actuall.

¶ What is originall synne?

It is not onely the reputing of offence (as papists haue taught) whereby for the fall of Adam all men be borne gilty, but it is also corruptiõ of mans nature, which

folowed Adams fall, which causeth, that he can not geue true obedience to the law of God, but hath faulte and concupiscence against the law of God.

This same is the sentence of Anselmus diffinition. Originall sinne is lacke and default of originall righteousnes, which ought to be, for he calleth originall righteousnes, not onely the reputing & approbation or alowance of god, but the very perfection of nature and all the powers of man, of vnderstanding and wyll, whereby man myght performe perfect obedience toward God.

¶ What is the cause of Originall sinne?

Disobedience, or the fall of our first Parentes. For both Adam and Eue lost the perfection of nature after their fall, & so folowed corruption. And afterward dyd

they

they engender such Childrē as their nature, so corrupted was. And so the world to come was infected both for Adams fall, and their own corruption.

¶ What is the matter of original syn?

The matter or foundation of originall synne, is corruption of mans nature. But corruption signifieth both the default or lacke of giftes of God, & concupiscence. This the Papistes cal an entisement or prouocation, when it is in deede horrible corruption and synne, whych ingendereth afterwardes vicious motions.

¶ What is the formall cause of originall synne?

Gods reputing of giltynes or accusation.

¶ What is concupiscence?

It is an horrible inordinate motion or violēce in al ỹ powers of man agaynst the law of God.

¶ Which be the effectes of synne?

Effectes be the punishment of synne, but ther be three degrees: The first punishment is the very corruption of nature, wherof we haue spoken, that is to say concupiscence, which afterwardes engendreth all actuall syns, wherfore they be also motions of the corruptions of nature.

The second punishmẽt is death and al wretchednes of mankynd.

The third is tyranny of the deuil, to whom mans nature is subiected, which laboureth both to destroy men with bodely euils, & prouoketh them to al kind of syn, to idolatry, the despite of God, heresies, vniust manslaughter, cursed lustes, and other mischiefes.

¶ Remayneth not originall synne in holy men? & how is originall syn forgeuen in Baptisme?

When it is sayde that originall synne

syn is forgeuen in the sacrament of Baptisme, it must not be so vnderstanded that no vicious thing remaineth after baptisme, which is worthy damnation: But so is to be vnderstanded that in Baptisme the giltynes is forgeuen, ỹ is to say it is not reputed for syn, although corruption or concupiscence remayne as yet in nature, whych remayneth also in holye men, and is a thing by it own nature worthy daunnation, but it is not reputed or ascribed for Christes sake, when we receyue hym with faith. Therfore the formality of synne, that is to say the reputing or accusation of it is takē away in Baptisme, in thē which bee sanctified, but the naturall cause, that is the verye affection and corruption of nature remaineth as yet in nature, & yet when

the

the holy ghost is geuen vnto the which haue fayth, they conceyue new and godly motions, wherby the euil is sowthing mitigate.

After the saine maner teacheth vs Saint Austen, of the remissio of originall synne in Baptisme, when he saith: Synne is forgeuen, not to the intent that it shall remaine no more, but that it shall not be ascribed or layd vnto our charge. Item, syn passeth away as concerning accusation, but it remaineth in act.

¶ Wherefore remayneth punishment, that is to say bodely death, and other miseries, seing synne is forgeuen.

Because synne or corruption remayneth in nature, therefore remaineth death also, as it is said: The body is mortified for synne, that is to say, being present and remayning as yet in nature. For this corruption must vtterlye be abo-

Rom. 8.

abolyshed, that afterwarde we may be clothed with a newe & perfect nature. But the corruption of thys nature can not be abolished and put away, but by death.

☞ What is actuall synne?

It is euery motiõ, euery thoght, euery worde and deede, agaynst the lawe of God, and wythout doubt, whatsoeuer is done wythout fayth. Or more briefly, actuall synne is the frutes of nature corrupted, lyke as euyll mocions be, thoughtes, wordes and deedes done against Gods lawe. But we must entertaine both the person and the worke together, for although the vngodly haue honest workes, yet nenertheles, because the persons be vicious, ỹ works be not arceptable to God.

☞ What maketh the person vicious?

Infidelitie to doubt of God, to

lacke

lacke feare and trust in God. For although Pomponius and Cicero were excellent men, I put the case they had a certaine knowledge of the lawe, that is to say, that God is righteous & good. & yet they do not know the Gospel, that God remitteth syn without our deseruinges. And therefore in great aduersities & troubles they iudge their selfe to be reiected of God. Wherfore seing they haue euyll affections inwardly, their externall actes bee so polluted, according vnto thys saying of Paule: Whatsoeuer is not of Rom. 14 fayth, it is synne. The stoutnes of mynde in Achilles was an excellent vertue, and the very gyft of God, but it is vicious, that is to say, by the person which is euyll, which doubteth whether God haue respect of mē

or

or no. Also he lacketh the feare and trust of God.

¶ What maketh the person acceptable vnto God?

Fayth, for if fayth be ioyned w vertuous liuing & good workes, the person is acceptable vnto god

¶ Howe many kyndes of affections be in the nature of man?

Two, some doo playnely resyst the lawe of God, to desyre the goods or the wife of another mã, to be sorye that other men haue the benefites of God, to distrust in God, to hate God, to desyre prayse which is not due, to exalt ones self aboue other men, to be angry with the iudgment of god. These motions be properlye the fruite of originall sinne, & they be manifestly euil, vicious, and to be reiected out of mans nature.

There be other affectiõs which do not resist the law of God, as

for

for a man to loue hys wyfe, hys children and frendes. Also to be angry with vices. If any man go about to take these affections frō nature, he destroieth motion and lyfe. And although they be defiled also by originall synne, yet of them selfe they be not euil or vicious, but they must be kept in nature, & we must labour to make them more pure and cleane.

¶ How be synnes knowen?

By the preaching of the law, as Paule sayth: By the lawe is syn knowen. For I should not know that concupiscence were syn, vnles the law said: Thou shalt not carnally desire. Rom. 8.

¶ What iudgest thou of mortall synne, and veniall synne?

Mortall synne, that is to say, which is woorthy death euerlasting, is not onely a certaine action, but it is the euill which is infixed

fired in Nature, which is called originall syn. This motion condemneth the vnbeleuing and vngodlye, according vnto this saying: He that beleueth not, he is already iudged. But this affection is forgeuen them which receiue remission of syns by fayth, according vnto this saying: No condemnatiõ is now vnto them which be in Christ. Iohn. 3. Rom. 8.

¶ From whence comes veniall synnes then?

The original synne is not idle, but it engẽdreth vicious desires and lustes, euen in holy men, according vnto thys saying: The flesh lusteth agaynst the spirite. But because suche affections be forgeuen them which be godlye, they be made venial. For the godly doth not allowe those affectiõns, but doth resist thẽ. Therfore be-

because fayth is in them whych do resist, yet be they pronounced righteous neuer the lesse.

¶ What is mortall synne?

It is a kynde of action whych is such, that they which do commit it, fal from the grace of God, & be no more reputed righteous, and be condemned, vnlesse they do amend. These actions be called mortal syns, for an example. To alow or do any thing against conscience, that is to say vngodly opinions, misbeleuing, not to resist vicious affections, also to commit bodely syn agaynst the commaundement of God. Of thys
2 Cor. 6. speaketh Paule: Neither whoremonger, nor idolater, nor adulterers, nor the effeminate, nor buggers, nor theeues, nor the deceitful, nor dronkardes, nor slaunderers, nor robbers, nor rauishers,

shall

shal possesse the kingdom of God The workes of the flesh be open, adultery, whoorehunting vnclean lynes, vncleanes of liuyng, idolatry, inpoysoning or sorcerye, hatred, chidinges, and brawlinges, desire of glory, strifes, sects, enui, murther, dronkennes, vnmeasurable eating and drinking, whereof I shew vnto you ¶ they wbich do commit such, shall not possesse the kyngdome of God.

¶ What thinkest thou of the diuision of actuall sinnes which olde writers vse that is, inward actuall sin, & outward?

This diuision is not so ieopardous: If thou say, some actuall sinnes be inward, lyke as affections and thoughts be, which may be called venial, in them which rest with faith, and therfore be accept, reputed iust. Some be outward, as euil doinges & sayings, wherein they which fal, be destitute

tute of grace, nor be no more reputed iust. Yet shalt thou knowe that as well inward as outward synnes be mortall in them which lacke fayth, nor do not resist such euyll motions. For because they lacke fayth, they haue no remission of synnes. Therefore in suche can no venial synnes be.

¶ What sayest thou of the synnes of omission and wylful ignorance?

They be also mortall syns. For this same wilful ignorance is against conscience, as if a man wyl not know the Gospel, or will not perceiue his duty, or doth it negligently. Such be the faultes of many men now adaies which despise to heare & know the Gospel, although they know that this is cõmaunded of God: Heare hym. Such lyke was the ignorance of the Iewes which dyd persecute

Christ.

Christ. Euen so is the idolatry of the Gentiles deadly synne.

¶ What is to be required in them which be conuerted?

That they may repaire to haue a cleare cõscience, and they being sory for their syns, shal not continue in them, which they iudge in them selues to haue committed a gaynst the wyll of God, as it is written: I will not the death of a sinner, but rather that he be cõuerted. And againe, if I shall say vnto the vngodly, thou shalt dye, and if it shall repent hym of hys synnes, and if he doo iudgement and iustice, he shall lyue. And yet let them know in the meane time the sayde obedience wbych they perfourme not to be perfect. And therfore in the iudgement of God let them not trust in the dignitie or worthines of their works, but

let them beleue the person to be accepted for Christes sake. Then let thē obserue this which Paul saith: Make not sory the holy spirit of God, wherwith we be marked vnto the day of redemption, that is, let vs not cast awaye the benefite of Christ, and so perish.

¶ Of Grace.

¶ What signifieth this word Gratia?

THis word Gratia in scriptures, and especially in Paule, when he disputeth of iustification, signifieth not a quality or state, which is poured into the soule (as the Papistes do teache of Gratia, and abuse ỹ word for charity or loue, which is in vs) but must bee taken in comparing with an other, and it signifieth the vndeserued receiuing into fauour or reconsiliation of God toward vs.

¶ What is Gratia then?

Gratia

Gratia properlye is remission of synnes, & reconciling or reputing of righteousnes, or acceptation or alowaunce of the person, whych is by mercy for Christes sake, vndeserued, wyth the which allowaunce the gift of the holy ghost is conioyned, wherby our hartes in repentaunce be lyfted vp to fayth & receiue comfort, whereby new motions are created & agreable vnto the law of God.

¶ How shall thys be vnderstanded, when it is sayd we be iustified by grace?

It must not be vnderstanded as the Papistes do imagine, that it shoulde signifie that we purchase remission of sinnes, or be iustified for any state or qualitie which is in vs, that is to say for our loue or new obedience, for that is the very waye to oppresse the doctrine of faith, and to take away Christ

our Mediatour. But it must be so vnderstanded that we obtain remission of syns or reckoning to be iustified, when God accepteth vs without any of our deseruinges by his mercy, for an other thyng which is with out vs, ꝑ is to say for Christes sake. And yet is it to be knowē that the geuing of the holy gost is cōioyned with remission of syns, ꝑ is to say when we be lifted vp with faith, which maketh in vs ꝑ perfourned obediēce.

Therfore in the striuing of our conscience, when it seeketh for remission of sins, & disputeth of the wyl of God toward it, we ought not to haue respect vnto our qualities, or our own worthines, but wee must beholde the promyse of Christ, & according vnto that shal we iudge of the wyll of God toward vs, & we shal receiue the selfe

Medi-

Mediatour by faith. This done, the holy goſt is geuē, which bringeth comfort & taketh effect, that new motiōs be created. Therfore both theſe ſentēces muſt be hold, both ꝑ new motions ought to be made in vs by ꝑ holy Goſt, & that our conſcience neuertheles ought to haue reſpect without our ſelfe to be iuſtified by him, ꝑ is to ſaye that we haue remiſſiō of ſyns, & be accepted vnto euerlaſting life.

¶ Which be the cauſes of Grace?

The efficient cauſe is the wyl of God, whych would that Chriſt ſhould be a Sacrifice for vs, and for his ſake to be merciful vnto vs. Therfore onely the merite of Chriſt is the cauſe, for the which grace is geuen.

¶ How chaunceth Grace vnto vs?

The inſtrumentall cauſe is the preaching of the Goſpell, and mi-

nistring of the sacramentes. For God wil be effectual by his word if so be we receiue it in faith. For our wyll must come thereto also, which may receiue the word. For hee wyll not take effect in them which do resist, & in them which obtayne not grace in hearing the word, the cause is their own wyl which resisteth the word. So thē obtayne wee grace, when by the word or promise declared and set forth in the Gospel, our harts cō-reyue comfort, & ouercome feare, and lift vp them selfe with fayth, vndoubtedlye iudging that they haue remissiō of syns, & are accoū ted to be iustified, according vnto the promise for Christes sake.

Therfore saith Paule that we should take the promission in spi-rite by faith, that is, when we a-fraid for the iudgemēt of God do

lyft

lift vp our selfe with faith, which leaneth vpon ỹ promise of Christ

Here are fantasticall & mad spirites to be condempned, as the Anabaptists, which loke to be lightened by the holy ghost, wythout the word of God. Also thei which do imagine the holy ghost to run before the word, & when they perceyue that they haue those newe lightnings, they fayne that they wyll beleue. Also disputations of predestinatiõ are to be cast away here. For lyke as the doctrine of repentaunce which rebuketh sin, is vniuersal, & there is an vniuersal cõmaundement of Christ: euẽ so is the promise of the Gospel vniuersal, cõmaũding that we shal al beleue in him and that we shal iudge this to be the euerlastyng & vnchaũgeable wyl of God, that for Christes sake all these thyngs

are

are vndoubtedly graunted vnto vs, which the Gospel promiseth.

¶ Haue we then merits in reconciliation?

We haue no merite whereby we can obtaine grace, that is remission of syns, and reputation of righteousnes, but it is the vndeserued reward, as Paule sayth, it is the gift of God, not of you, least any man should glory. Also, the gift of God is euerlasting lyfe. Rom.6.

Therefore this meane is taken awaye in reconciliation, not because we should do nothyng and be ydle, but because the promyse is a reward, to the intent it may be certaine, that is to say, not hauing ought of the cõdition of our woorthynes, and yet wee in the meane season must receiue, and not reiect the promises.

¶ Which be the effectes of Grace?

The effectes be motions of the holy

holy ghost, which be when we receiue the Gospell. And the first & principal effect is fayth, whereby we lift vp our selfe, & iudge God to be mercyfull vnto vs for Christes sake. Thys motion is called a receyuing, for wyth fayth the threatninges & feares of syn and death be ouercom. And this trust is deliuerance from syn and euerlasting death, and the very beginning of euerlasting life.

Then after folow other motiõs, that is to say a new obedience toward God, inuocatiõ, feare, loue, pacięce and other vertues. Ther be also other effectes of grace, the helpe of God agaynst the deuyl & death, counfort in aduersities. Also deliuerance from the law.

The last effect is which followeth the small cause: renuyng of whole nature & euerlasting lyfe.

By

¶ By what meanes doth Grace delyuer vs from synne and death, seing synne remayneth as yet infired in our flesh, and also bodely death?

I aunswer: Although in thys lyfe the flesh abideth as yet vicious, yet this present infirmity is not imputed vnto them which beleue, although this euil by it own nature is sin, or a thing which deserueth dampnation: moreouer, newe mocions and a newe lyfe is begun in vs, which shall be made perfect, when this flesh mortified shalbe renued. And so grace delyuereth from syn after two sortes. For it is remission of syns which be past, and forgeuenesse, or not reputing of the present euil which is in vs, and remayneth infired in our flesshe. Secondly we be deliuered from death, for now is euerlasting death taken awaye to them which beleue.

Then

Then remaineth as yet bodely death & other aduerlities in this lyfe, but yet is Death robbed of his dart, and onely bodely death doth remayne for thys purpose, that this vicious and corrupted flesshe should be abolished. Afterwards shal this bodely death be also abolished, and a new glorified nature shall come after in the resurrection of the dead.

¶ Wherefore maketh Paule difference betwene Grace and the reward

Paul calleth Grace remission of syns, or reconciling, or ỹ vndeserued acceptyng for Christes sake. He calleth the reward the geuing of the holy ghost, and euerlasting life. Therfore this word reward signifieth the veri effects of grace whereof I haue spoken. But although these two be so cõioyned, yet Paul learnedly maketh differe-

rence betwene thē for a necessary cause. And thys is the maner of difference as is aboue sayd. For although it be necessary that new spiritual motiōs be begun in vs, yet our conscience is striuing, and before the iudgemēt of God must not haue respect to the renuyng of it, which is don by ỹ holy gost, nor yet to seeke if it haue vertues inough or no, whether it beleue and loue inough. For so can it neuer bee certified of remission of syns, but it must playnly beholde the promise of the Gospell, and iudge that it hath vndoubtedly remission of syns vndeserued for Christes sake, not for any dignity or vertues whych it hath.

¶ What signifieth the spirit of grace, and prayse in the Prophet Zachary?

Zach. 13. Zacharias hath most pleasantlye described the benefites of the new

new testament in these wordes: I wyll poure out vpon the house of Dauid the spirit of grace and prayers. He calleth the spirite of grace, whereby we knowe that God is merciful vnto vs, and forgeueth our sinnes. The spirite of prayers containeth all inwarde woorshipping, inuocation, and all exercisinges of fayth, which the holye ghoste performeth, after we haue receiued comforte, & beleue that we haue remission of sinnes for Christes sake.

¶ Of Iustification.

¶ What signifieth these two wordes, to be iustified, and iustification?

TO be iustified, signifieth properlye in the Hebrue phrases to be quit from synne, and to be pronounced iuste, that is to saye acceptable, as if thou would say,

he is absolued and reconciled or receyued into fauour. So sayth
Roma.4. Paule: To hym which beleueth in him which iustifieth ỹ vngodly, that is to say deliuereth & pronounceth righteous. Euen so iustification signifieth the reconciling or acceptatiõ of God. For although it be necessary that newe mocious be in them which be reconciled, yet iustificatiõ must not be vnderstãded in this propolition, we be iustified by fayth, of the diuision of qualities or new vertues: But it must be vnderstanded in referring to another thing that is to say, the wyll of God, accepting & alowing vs euen, with the remission of synnes, and pacifiyng of conscience. So also thys worde (Iustus) signifieth in comparison of an other, not one hauing new qualities, but one recõciled

cted or accepted, hauyng remissi-
on of synnes.

¶ What doth iustification contayne?

It cõtaineth thre membres re-
million of syns, acceptation vnto
euerlasting life, and geuing of the
holy ghost. Although the rest be
conteined in remission of synnes,
yet for the cause of teaching, it is
expedient to discerne these three
that we may perceiue all these to
be geuen vnto vs not for our wor
thines, but onelye by mercye for
Christ. And not to be imagined,
that although we obtaine remis-
sion of synnes by mercy: yet after
that we be iustified by our owne
qualities or vertues.

¶ How is iustification?

It is said aboue in the Gospel
these.ij. to be taught, repentaunce
& remission of syns in my name.
Therefore we must begyn wyth

the same preachyng whych rebu-keth syn, and setteth forth the be-nefits of Christ. Therefore this is the way of iustification. Con-trition is necessary, which may esteeme that God is angry wyth syn, and may earnestly be sory for it. In such feares the conscience must be lyfted vp wᵗ fayth, whych taketh the promyse of the Gospel of Christ, and accordyng vnto it determine our syns to be forge-nē vs, & that we be reputed iust, and inheritors of euerlasting life for Christes sake by his mercy, of our part vndeserued.

When we be so comforted in re-pentance or contricion, we be iust or acceptable vnto God, that is to say, we haue remission of syns, & acceptacion vnto euerlasting lyfe, not for our dignity, but for Christ whom neuertheless we must re-

ceiue

ceiue wyth fayth. And when we take coinfort after thys sorte, we receiue also vndoubtedly the holy gost, which stirreth vp our harts ỹ they begin to haue new motiõs as feare of God, faith, loue. &c.

¶ Which be the causes of iustification?

The first & principal is the holy Ghost, hereunto is an other to be isyned, that is to say the woord, whereby the holye Ghoste doth moue, and it taketh effect. Thirdly our wyll, when it is moued of the holy gost by ỹ word, it ought not to resyst, but to consent and receiue the word, according vnto this: If ye wyl heare his voyce, harden not your hartes.

¶ Doth not our wyll something?

When we say men to be iustified not for their deseruinges, and the merite is wythdrawen from works, that must not be so taken,

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as our wyll should do nothyng at all, & be as a very stone or image. But seeing we must begin of the word, as I haue sayd, mans wil doth certainly somthing. It (moued of the holy ghost) agreeth or consenteth & receiueth the word, & doth sustayne or vphold it selfe therwith, for it ought not to cast away or resist the woorde. Also it must esteme that Christ doth vnfainedly keepe his promises, that is to say that he wil geue vnto thē which beleue, the holy ghost, that he wil take effect by his woorde.

¶ What is the meanyng of thys saying, we be iustified by fayth?

This sentēce is diuersly depraued: Some do expound it, with faith, ꝑ is to say wyth the whole doctrine of religion, or wyth obseruing of Christen profession, or obedience of al vertues. These to plainly

plainly depraue the word sayth, & call it a knowledge or profession of doctrine, & thei speake nothing of Christ, nothing of trust, which lifteth vp & comforteth consciences. And they sticke onelye in the doctrine of the law. Othersome, although they be somthing wiser & graunt that by the worde (Fides) not onelye the knowledge of the history is signified, but also trust: yet do they imagine a Sinecdoch to be in this word (we be iustified by faith) because it is the most excellent vertue, & beginneth godlines, therfore may iustification be attributed vnto it, yet not so that other vertues should be excluded frō iustificatiō, ỹ is to say loue. &c.

But these do also erre from the sentence of Paul, and do leane to much vpon their own qualities, they thinke that they be iustified

64.

for ỹ dignity of that or other ver
tues whych must be in holy men.

But the true interpretation is,
we be iustified by faith, that is to
say, by the trust of mercy for Chri
stes sake we be iustified, or accep-
table before God. Therfore thys
word must be vnderstanded in a
comparyng with an other. We be
iustified wyth fayth, that is wyth
out our deserueyng, by mercye be
we counted ryghteous. But thys
mercy must be taken wyth fayth.
Therfore the mynde of Paule is,
that we be iustified by fayth, that
is to saye, not for the Dignitye of
our qualitȳes or vertues, or for a
ny thyng whych is in vs, but for
an other thyng which is without
vs, that is to say for Christ we be
reputed ryghteous.

¶ What doth this word Gratis except?

It doth not except repentance,

or

or contricion and good woorkes, but it excepteth the condition of our woorthynes, and it attributeth the cause of the benefyt (that is to say remyssion of synnes, and geuyng of euerlastyng lyke) onely vnto mercy.

¶ Wherefore is it necessarye to make this exception?

Thys doctrine is al together to be referred vnto the very contencion of the conscience before the iudgement of God, nor it cannot be vnderstãded, vnles the mynde be referred vnto the sayd contencion or striuyng. For in so great feares our conscience hath experience, that we cannot set our vertues & merites before the iudgement & wrath of God, nor it cannot be quiet or ouercom doutyng & despaire, so long as it seeketh it owyn vertues and good woorkes.

66.

Dauid although he had many excellent vertues & merites, yet can he not certaynly esteeme that he obtaineth remission of synnes for them, but all these vertues be oppressed with one syn. Therfore to obtaine a quiet conscience, and to ouercome feare and desperation, he is compelled to seeke the vndeserued mercy, nor he cannot rest before he obtaine the voice of the Gospell with fayth, that hys sin is forgeuen him without hys deseruings. Therfore thē is this sentence to be holden, that we be iustified wythout deseruyng, by mercy for Christes sake, that the benefite may be certain, and that consciences may haue a sure comfort, and that desperation mai be ouercome with faith.

And this same word Gratis properly maketh difference betwene the

the law & the Gospel. For the law hath also promises, but it graunteth not remission of synnes for nought, but it requireth the condition of our fulfilling the law or obedience. This then is the principal cause wherfore it is necessary to defende thys exception, that is to say, that the promise may be certain. The second cause is, that due honour bee attributed vnto Christ, that is to say, ℔ we esteme verely that we haue the benefits of the Gospel for his sake, & that we may learne to vse him for our mediatour. For they which hold not this doctrine, doo rob Christ of his due honor, nor they cannot take him for their Mediator.

¶ Shewe the testimonies of thys exception.

They be iustified freely by this grace, by redemption in Iesus Christ

Christ.&c. Item: therfore by faith freely.&c. Item: Through grace be ye saued by fayth, not of your selfe. For it is the gyft of God, not by workes knowing that a man is not iustified by the woorkes of the lawe, but by fayth in Jesus Christe. Not by the woorkes of righteousnes whyche we haue done, but by his mercye hath he saued vs.

Gala. 4. Ephe. 2. Gala. 2. Titus. 3.

¶ Is not this proposition true, we be iustified onely by fayth?

I aunswer: It is true, for it is al one to say we be iustified freely for nothing, and to sai we be iustified by faith. And the sentence shal be better vnderstand, if it be changed into a comparison to another. We be iustified onely by mercie, for it is so muche, onely by fayth, that is by the trust of mercie onelye be we pronounced iust.

But

But although this particle (alone) be not added, yet this proposition (we be iustified by faith) is plainly an exception. Because to say, we be iustified by faith is for the same purpose, that is to say, because fayth leaneth onelye vpon mercy, not of our dignity, & it signifieth trust of mercy onely, and it is set agaynst the truste or confidence of our owne dignitie and woorkes. Therfore it is a contrary saying to say, we be iustified wyth fayth, and then to imagine that we be iustified for our woorkes, or deserue remission of synnes and euerlasting lyfe.

¶ Iargus contrary.

Thou saydest before, ỹ contricion & repentaũce wer necessary: therfore fayth alone doth not iustifye.

I answer, this particle (alone) doth not except repentance or cõ-

tri-

fricion, nor it is not so to be taken that faith alone is in them which be remed, and no other vertues. But it excepteth the condicion of our worthynes and merites, as the cause of reconciliation, that is to say, that we be reputed iust for none of our woorkes. And the cause of iustification, that is the prise of remission of synnes, doth not attribute the merite of euerlasting lyfe vnto vs, but that repentance and beginning of newe obedience be in vs, yet haue wee not therfore remission of syns.

¶ An other argument.

¶ We be iustified wyth fayth.
Faith is a worke.
Therefore we be iustified by woorkes.

Here doth the answer of them not auaile which say, fayth is the woorke of God, because loue also & other vertues be the woorkes of God,

God, yet are we not iustified by them. The maior is not to to be vnderstãded, we be iustified with faith, because it is a worke or quality in vs, but because it leaneth vpon mercy, & receiueth mercye. And this saying, we be iustified with faith, must be vnderstanded by the way of a comparison, that is to say, by mercy be we pronoũced iust, but it must bee receyued with fayth. Although then faith be a worke or new quality in vs, yet be we not iustified by the worthines therof, for this faith is as yet vnperfect, lyke as other vertues be, but we be iustified by ỹ thing whereupon fayth leaneth, & the which fayth receiueth, that is to say for Christes sake.

¶ If wee bee not iustified wyth good workes, what neede we then to do good workes?

Answer: the benefite of iustification

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fication is wholye attributed to Christ, nor it hangeth not of our dignity, to the intent it should be certaine. And yet new obedience is necessary, as theffect necessarely folowing. For whē we receyue remission of sins by faith, & be reckened iust, a renuing is also created within vs, which is ỹ beginning of a new & euerlasting lyfe, but ỹ beginning of the sayd new euerlasting lyfe, is in deede thys sayd newe obedience. Therefore this said new obedience is necessary in them which be iustified.

¶ I aske of Paule nowe conuerted or renued, is Paule iustified after hys conuertion with faith onely, or with fayth and workes, or new obedience also?

I answer: He is iustified onely by fayth. For although we haue now a new obedience, & excellent vertues, yet can he not iudge hys persō to be accepted for those ver-

tues.

tues. For he perceiueth ꝑ the said new obediẽce begun now in him doth not satisfy the law, nor he cã not set vp his vertues against the iudgemẽt of God, like as hys selfe saith: I know no euil that I haue done, yet am I not therfore iustified. Therfore it is necessary that he iudge the person to be acceptable for an other thyng, ꝑ is to say for Christ. Thẽ after bicause faith beginneth vpon mercy, & iudgeth it selfe therefore to be accepted before God, it cãnot be said that we be iustified wyth fayth & woorkes together. For it should be a cõtrary saying to put our trust in mercy, and in our own dignity also.

¶ Of good woorkes.

¶ What is to be holden in the doctrine of woorkes? 1. What woorkes be required? 2 How be they done? 3 Whither they satisfy the law or not 4 How be they acceptable?

§ Of the meryte and cause of good woorkes.

¶ What woorkes bee required: And whych be good woorkes:

GOd requireth not onely outward woorkes, which be a certain ciuil forme of liuing and carnal iustice, which is in hipocrites, & the vngodly, for that maye mans wyll in a maner performe, without the holye Ghost. & God requireth it also of them which be not sanctified: but hee requireth also inwarde motions of the hart, that is to say, ỹ feare of God, trust, inuocation, loue, pacience and such like, according vnto this sentence: I wyll geue my lawe in their hartes. And Christ saith: vnlesse your righteousnes abound more then the righteousnes of the Scribes & Phariseis, ye shall not enter into the kyngdome of heauen.

There

Wherefore good woorkes be not onely outward woorkes, but also inwarde and spirituall motions: But I call those only good woorks which be cõmaunded of God and be taught in the ten commaunde ments. Wherefore when iniqui- ty is made of good woorkes, we must haue respect vnto the .x. com maundementes, and it is to bee knowen that onely they are to be called good woorkes whych are taught in the .x. cõmaundements. For there must be a testimony of the word of God, what woorkes God requireth, & which be accep- table vnto God. But it is not to be iudged that those woorkes do please God, whych haue no testi- mony of hys woorde, lyke as the woorks of traditions, & kindes of worshippyng of our own election be, but the Scripture doth rather

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refuse those workes, and denieth thē to please God as Christ sayth they worshyp me in vayne wyth mans commaundementes.

¶ Say the regester of good workes contayned in the ten commaundementes:

1 Unto the first belongeth repentāce or feare, faith or trust of mercie promised for Christ, and loue, also obedience in aduersities, or pacience.

2 Unto the second precept partaineth inuocation, thankesgeuyng, acknowledging of the doctrine, & preaching of the word of God (yf thy vocation requyre it.)

3 Unto the third belongeth obseruing of cōmon ceremonies which be ordeyned of God, reuerence toward the ministratiō of the word

4 Unto the fourth, the duties pertayning towarde kyuyng, obedience toward Parentes, diligence in our vocation.

Unto

Unto the fifte, vengeaunce, ha- 5
tred and enuy forbidden.

Unto the sixt, chastitie, faithful- 6
nes in mariage, temperance and
sobernes.

Unto the seuẽth, iustice in cone- 7
naunts, and vsing of our goods,
liberalitie, almes deedes.

Unto theight truth in al our ly- 8
uing, to hate dissẽbling & lyings.

Unto the nynth and the tenth, 9 10
belongeth resistyng of concupis-
cence and euill affections.

¶ The second question.

¶ How are good woorkes done?

Here must this rule first of all be
obserued that it is impossible to
fulfyll the law without fayth. For
seyng it is not sufficient to accom-
plish externall woorkes or the fan-
tasy of the lawe, but inward mo-
cions of the hartes are required:
This true obedience can menne
not accomplishe wythout fayth,

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or without the vnderstanding of the Gospell of Christ.

But by this rule without faith the law is impossible to be vnderstanded, two wayes. First of spiritual obedience, as it is sayd. For although mẽ fulfill in a maner externall workes, yet in the agony or stryuyng of conscience when their hartes perceyue the wrath and iudgement of God, then dout they, they flee God, they dispaire, thei loue not God, they cal not vpon him, therfore they fulfill not true obedience. Secondly, it is to be vnderstanded also of accepcion, that is the selfe thyng also whiche man doth without fayth, doth not please God, because it is not done in the trust of Christ the mediatour. For without Christ nothing can be acceptable. Therfore sayth Christ him selfe: without

out me can ye do nothing.

Therfore it is necessary that the Gospel of Christe be added vnto the doctrine of the lawe, and faith is necessary for the accomplishing of the law. So then be good woꝛkes done, when our hartes be lifted vp with the Gospel, the holy ghost mouing, & we also consenting, then is the holy ghost receyued also, and new spiritual mocions are begun in vs. Our hartes after they iudge by faith that god is merciful vnto vs for Christes sake, that God taketh care for vs & wyl heare vs, thē acknowledge we God the father, and we delyuered from dout and desperation do begin to loue God vnfainedly, to call vpon hym, and to put our trust in his helpe agaynst all ieopardies & perils, we take aduersities in good worth, & fulfyll our

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obedience, for the glory of god we helpe our neighbours, we do the duti of our vocation more ditigētly, & we accomplish the exercising of godlines, chastity, diligence in repressing our affections & suche lyke. Therfore this is the benefit of the doctrine of the gospell whē it teacheth of fayth, it learneth how the holy goost shalbe receiued which stirreth vp in vs newe motions, and we vnderstande howe the law is possible as Paul sayth, the law is stablished by fayth.

¶ The third question.

¶ Whether new obedience do fulfyll the lawe, and be without synne or no?

Although newe obedience be in them which beleue (as it is sayd) yet is it to be knowen, the sayd obediēce to be vnperfit, & not to be wythout synne, but that much infirmitie and vice doth remayn as

yet

yet euen in them which be sanctified. Wherefore thys new begun obedience (so much as pertaineth vnto it selfe) doth not satisfye the law, nor cannot be set against the iudgement of God. For there is as yet in holy men concupiscence, which (by the own nature) synneth and deserueth death, nor it is not idle, but engendereth perpetuall pictures affections. Therefore how perfect soeuer a man can not iudge or esteeme himself to be iust, & please God for his own obedience sake. But they are compelled to seke mercy, & beleue that they please God onely for Christes sake. So perceyue they that continuall repentaunce is required of them; and that they haue euer nede of remissiõ of sins lyke as Christ requyreth repentance of all men, least they should be to proud of ỹ cõfidence of their

own dignity, whē he saith, Ther is ioye with the Angels for one synner which doth repentaunce, more then for nyne & ninetie iust.

Therfore the doctrine of our aduersaries is to bee condempned, which sayneth that Saintes be without synne and concupiscence (which they call an enticement, not to be by it owne nature sinne) and they iudge those which be renued to be iustified by their own obedience. So take they Christe vtterly away, and blinde the doctrine of the Gospell.

¶ Testimonies that synne remayneth as yet in Sayntes.

1 Iohn. i. If we say that we haue no syn, we deceiue our self, and the truth is not in vs. In my flesh I serue
Rom. 7. the law of synne. &c. Agayne, he
Rom. 10 hath shutte vp all vnder synne, to the intent he might be merciful to

all

all. Enter not into iudgemēt with thy seruaunt, for no man shall be iustified in thi sight. If thou shalt obserue iniquities (O Lord) who can continue? Who vnderstādeth trespasses, &c. Blessed is the man to whō the Lord hath not imputed sin. Therefore sinne might be imputed vnto all men, no not the sayntes, be without sin, as it followeth in the Psalme. For this shal euery saint pray vnto thee in due season. Also the sayntes doo acknowledge these syns whē they pray: forgeue vs our faultes, &c. Psalme. clxii. Psal. 139 Psal. 18. Psal. 31.

¶ The fourth question.

¶ Seyng that sinne remaineth also in Sayntes, howe can the newe obedience be acceptable?

Hereof is it specially necessary, consciences to be instructed in the church, bi what meanes our newe obedience is accepfable, seeyng it is vnperfect & falleth much from the

the perfection of the lawe? So then is it to be aunswered. Thys newe obedience pleaseth not for the owne dignitye or perfection, but for Christ, so also the obediēce which foloweth, or good workes, although they be defiled with sin whyche remayneth as yet in nature, yet bee they accepted for Christ, & that whych is vicious is forgeuen thē which beleue for Christ the mediators sake. So is it to be knowen, that as well the person as the woorke is accepted for Christ, & that this new obedience, by mercy for hys sake, is allowed & reputed as thoughe the law were satisfied, and it is called fulfilling of the law, or righteousnes, because we be now chyldren and inheritours wyth Christ.

¶ Testimonies that this new obedience is acceptable.

Now

Now is there not condempnacion vnto them which walke in Iesus Christ. &c. Also if ye shall mortifie the workes of the flesh wyth the spirite. Agayne: In Christ neither circumcision is of any valure, but fayth by loue taketh effect, our loue then is acceptable, but so that fayth be knyt wyth it, whyche receyueth before Christ the Mediatour. Hee whyche in these thynges serueth Christ, he pleaseth God, and is allowed of men. That ye may offer spirituall sacrifices, acceptable vnto God for Christ. &c. Because we keepe hys commaundementes, and do these thynges before hym which be acceptable.

¶ The fyft question

¶ Of the dignitye and causes of good workes.

Thys doctrine doth greatlye adorne

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adorne and commend the endles greatnes of the mercye of God, when we perceyue our obedience to please God for Christes sake, & to bee reputed for the accomplyshing of the law, & to be adorned with great praise, and to be called righteousnes, worship, sacrifices wherwith God is honoured, also to deserue great rewards. Wherfore the dignitie of good workes is not to bee diminished, but rather amplified, þ it maye inflame in vs desyre of well doyng.

¶ Whych be the causes then whyche should prouoke vs vnto good works?

Fyue: necessitie, dignitie, the rewardes whych are promysed, exercisyng of fayth, and the helpe of the holy ghost.

¶ Whych is the fyrst cause?

The necessitie of good woorks. For fayth must encrease in vs wt cõtinual exercises in inuocation, repen-

repentaunce, & perils, accordyng vnto this: do the worthy fruites of repentaunce. &c. For faith cannot consist with an euill conscience because it is the truste that God is mercifull vnto vs, an euyl conscience iudgeth the contrary. Also they which doo repent, but geue them selues to vicious lustes & desires, do not kepe their fayth. For fayth seketh for remission of sins, but it is not delited with syn, nor the holy gost doth not remaine in the which geue them selfe to vicious affections accordyng vnto thys: He that worketh sin, is of the deuil. Peter monisheth the same: endeuour your self (saith he) that ye make sure your vocatiō & election.

¶ Which is the second cause?

The dignitie of good woorkes.

For although in our great infyrmity we ought not to iudge arrogantly,

ganstly of our selfe, yet our vocation is much to be made of, and although our vertues & good workes be not pure & cleane ynough, yet balong they vnto the glorye of Christ. Therfore their dignity is great, & that we shall knowe that thei do greatly please, god adourneth them with honorable titles for they be called sacrifices, that is true worshippyng and honors wherwyth God is delited. Christ sayth that the father is glorifyed with our good woorkes. Peter sayth that we be a holy priesthod ordeined to offer spirituall sacrifices, and acceptable vnto the father by Christ. Moreouer seyng good deedes and good woorkes be the gyftes of the holy ghost, it were an vnthankefull and an vngodly hart which wold not know the authour. Also good woorkes

be

Sacramentes, that is to say tokens, admonishing vs of the wyll of God, & testifiyng that we haue remission of sinnes, & other godly benefites, accordyng vnto thys: forgeue ye, & ye shall be forgeuen.

¶ Whych is the thyrd cause?

Rewards as well bodily as spirituall, whych good woorkes deserue. But although euen in thys lyfe rewards are geuen vnto many, yet because the church is subiected vnto the crosse, the moste speciall and excellent rewardes shalbe geuen after this lyfe, lyke as Christ sayth: your rewarde is plenteous in heauen. And Paule saith, godlynes hath promyses of present lyfe & of the lyfe to come.

¶ Whych is the fourth cause?

Exercisyng of faith, for therfore doth god adde promises vnto the woorkes, y we should exercise our

fayth

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sayth by such occasiõs, we should thinke that therfore we ought to geue almes, because that dutye pleaseth God, & we should beleue that God wil in like maner be beneficial and good vnto vs. Lyke as the example of the wydowe of Sarepta teacheth vs.

3. Reg. 17

¶ Which is the fift cause?

That they which go diligently about to do good workes, be holpen of the holy ghost & preserued, least the deuill should draw & entice them into daungerous errors & vngracious mischieues. Therefore Christ saith: I wil not leaue you fatherles. Thys benefite of God can no mans mouth prayse inough. For the crafts & wiles of the deuil can no mãs wisdom eschew wout ỹ help of ỹ holy gost. Therfore let these causes stir vp & prouoke vs vnto good workes.

But

¶ But what of euyll workes? Do they hurt vs or no?

Yes, first of all they deserue the wrath of God, and euerlastyng dampnation. Secondly, they dishonne the Gospel, and the glory of God, as he saith: For your sake is the name of God euyll spoken of among the Gentiles. Thirdlye, they haue present punishment, the tyrannie of the deuil, which hath the vngodlye in his power, and doth driue them to all kindes of errours and mischiefe.

There folowth also bodely punishment, warre and other wretchednes and miseries. Moreouer all spiritual exercises be hindered, faith is dead in them which geue them selues vnto vices. Finally, that which is most horrible, synners deserue hardening of the hart, & synnes be punyshed wyth more

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mischeuous syns. These causes are diligently to be considered, to the intent we shoulde cast out of our hartes fleshly surenes or confidence, & that we should learne to feare the wrath of God, & stirr vp our selfe vnto good workes.

¶ Do good workes deserue euerlastyng lyfe?

I answer: Som, although they graunt that good workes do not deserue remissiō of syns, yet afterwardes they imagine that good woorkes deserue the euerlastyng life in them which be renued, but it is not to be iudged that euerlasting lyfe is geuen for the clenlynes and dignity of those workes, but it is the vndeserued benefite or reward, & it is geuen by mercy for Christes sake. And the cause is that our obedience is euer as yet vncleane, or it pleaseth not for

it

ir owne sake, but by Christ doth it
please. And ther is no man which
is so mad or impudēt, if he search
his own cōscience, that dare be so
bold as to affirme that hys good
dedes be worthy euerlasting lyfe
for them. So sayth Paule, I am
nothing guilty in my conscience, &
yet I am not iustified therefore.
If Paule now holy & ful of good
woorkes denieth hym selfe to be
iustified wyth them, hee iudgeth
much lesse that they deserue euer-
lasting life. Also Christ saith, whē
ye haue done al which be cōmaun
ded you, say yet ye be vnprofitable
seruauntes. He hath shut vp all Rom. 11.
vnder syn, that he might be mer-
cyfull vnto all. Nor we may not
suffer this to be mocked with the
subtil cauillations, whereby they
faine Synecdochine, that is to sai
although good woorkes bee not

the whole merite, yet be they partly and lesse principall merite. For so shoulde fayth leane vppon that sayd parcial merite, which is impossible. For it is a cõtrary saying to esteme that we receiue euerlasting life for nothing by mercy for Christes sake, & then to imagine that our obediẽce deserueth euerlasting life. And that same parciall (yf so be there were any such) yet shuld it be vtterly shaken of, of vs in the battail of conscience, when we should perceiue our obedience not to be suche, as it ought to be. To be short, none of our merites can be set against the iudgement of God, for the lawe doth euer accuse vs and condempne vs of syn. As Paule saith, the power of syn is the lawe, but thankes be vnto God, which gaue vs the victorye by Christ. &c. Therefore is it to

be

be iudged, although our obediēce be not the merite of euerlastyng lyfe, nor wee are not saued by it, but for Chrystes sake without our deseruinges, yet it is our dutye, which must necessarily folow, and it deserueth rewardes, both bodely and ghostly, which shalbe geuen vs partlye after thys lyfe as Chryst sayth: Geue and it shall be geuen vnto you.

¶ Wherefore then is euerlastyng lyfe called a rewarde, as it is sayde: he shall geue vnto euery one according vnto his woorkes. &c.

I answer: It is a phrase of the awe, whiche describeth in what state they shall be, to whom euerlastyng lyfe is geuen, and it sayth that euerlastyng lyfe is geuen to them which be iustified. For whē the lawe speaketh of woorkes, it meaneth the righteousnes of euery one. So speaketh the lawe as

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though we had fulfylled the lawe wyth our obedience, and were so reckoned iustified, & it promiseth euerlastyng life vnto them which bee iustified. But in the meane tyme we must learne in the Gospel, þ by faith frely we receiue imputing of righteousnes for Christes sake, and that euen so as we our selues had fulfylled the law. Therefore because ryghteousnes or fulfilling of the lawe is imputed vnto vs, therefore is euerlastyng life promised vnto vs, as iustified, not because our obedience is worthy so great a benefit, but because for Christes sake we be nowe reputed iust, and the reward is due vnto vs, not for our worthynes, but because it is promysed vs for Christes sake. And thys rewarde is not the recompence of the due office, but it is of an vndeserued

gift

gift or benefit, & yet not for the obedience whyche is not due, but which is due yet in vs it is vnperfect, and doth not satisfy the law.

Some were wont to speake also in this place, of the difference of mortall sinne and veniall. For because synne remayneth as yet in holy men, it is necessary that difference be made betwene sinnes, whiche remayneth as yet in the sanctified, and which may stande with fayth and good conscience, & which cannot stande w faith, but be suche, ꝑ they which do commit thē, fall from the grace & fauor of God & be no more coũted holi, like as ꝑ adultry of Dauid was. But of this differēce, it is aboue sayd

¶ Of Repentaunce.

¶ What is repentaunce?

IT is wherby we be mortified from synne with true contri-

98 cion, & raise vp our selues w faith to receiue remission of our sinnes

¶ How many thinges be necessary to them whych do repent?

Two, contricion, and faith.

¶ What is contricion?

It is feare and sorines of conscience which perceyueth that God is angry with sin, & is sory that it hath sinned. Hereof be many testimonies in the scriptures. Do repentaunce, & beleue the Gospell. Mark.1. Cut your hartes. &c. Where shall the Lord dwell? In a contrite & humble spirite. Ioel.2. Cease to doo frowardly. And this contricion must encrease. Esay.66 Unto that we acknowledge not onelye oure outwarde synnes, but also our inwarde fylthynes. Wherefore repentaunce is not in hipocrites, which be afflicted wyth no sorowe, yet in the meane season stande they in their own conceit, as though they wer

cleane

cleane from all synne. And Christ doth ofte most earnestlye rebuke this carnall surenes. Unles (saith he) ye wil do repentaunce, ye shal altogether perishe.

¶ From whence come these sorowes and feares in vs?

By the word of God whiche rebuketh synne. The wrath of God is declared vpon all vngodlynes Roma. 1. Also the holye ghost shall rebuke. Iohn. 16. the world of sinne. &c.

¶ What then, is fayth necessary to them which do repent?

Yea, for it is the trust whereby euery one beleueth that his syns be forgeuen for Christes sake vndeserued. This faith must esteme that thy sinnes be forgeuen thee. Thereof be many testimonies in the scriptures: Unto him geue all Act. the Prophetes witnes that they which beleue in hym, shall haue remission of their synnes for hys

names

names sake. We iustified by faith
Roma.5 haue peace with God, that is to say, appeased & quiet consciences.

And that synnes be forgeuen for nothyng, vnto the vnworthy,
Roma.3. these places testify. We be iustified wout our deseruinges by hys
Ephe.3. grace. Ye be saued by grace, it is the gift of God, not of you. Item,
Roma.5. by hym haue we entraunce vnto the father. And I haue sayde, I
Psal.31. wyll acknowledge my vnrighteousnes agaynst my selfe, vnto the Lorde, and thou forgiuest the vn-
Roma.8 godlynes of my synne. When it was vnpossible vnto ỹ lawe, God
Rom.4. sent his sonne in flesh. Therefore by faith without deseruing.

This fayth maketh difference betwene the contricion of Peter and Judas, of Dauid and Saul.

The contricion of Peter and Dauid was profitable, because

it

it had faith. Wherby they did re-
ceiue the mercy promised, & were
comforted. But the contricion of
Judas and Saule auayled no-
thing, because they dyd not ioyne
this faith with it. This faith also
maketh difference betwene seruil
feare, and chyldly feare.

¶ Seruile feare.

Is feare wythout fayth.

¶ Chyldely feare.

Is feare where vnto commeth
fayth whiche lifteth vp and com-
forteth the harte amonge suche
feares.

¶ But what say ye of confession and satis-
faction?

These be come of an Ecclesiasti-
call rite of an open repentaunce
For in olde tyme they whyche
were accused of open synnes,
were excommunicate, nor they
were not receyued, vnlesse they
woulde fyrste make confession,

and

and testify before the pastors that they would amend their maners and vnlesse they dyd aske absolucion. After that was satisfaction added, that is to say, a certaine open chastising. But this custome of confession is abrogated long ago in the Greke church, because a woman so confessing, was defyled in the temple of a certain Deacon. Therefore suche custome is not of Gods law.

¶ What is the common confession, which is done vnto the Priest?

It is a numbring of sinnes, yet not commaunded of Gods lawe. It is yet expedient to be kept in the church, for the cause of absolucion and learning. For by that occasiō the vnlearned may be heard and more cōmodiously instructed of the whole doctrine, and it is an vncomelye thing that a man

should

should come vnto the communion
being nothing at al searched. But
yet it is to be knowen that consci-
nces are not to be loden or ouer-
charged with numbring of syns.
For they may without that, aske
counseil and absolucion. For this
numbryng of syns is vnpossible,
cording vnto this: Who vnder-
standeth his synnes.

¶ I reason agaynst you:

The iudge doth not absolue be-
ore he know the matter: In this
onfession is absolucion, therefore
he numbring & acknowledgyng
f synnes is necessary to be. I an-
wer vnto the maior: there is dif-
erence betwene iudiciall power,
r of iurisdiction, and the power
f iurisdiction, and the power of
ministring the word. In this cō-
ession is onely of ministryng the
word. For the Pastor absolueth

not

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not as a Judge, but as a Minister, hauing no cõmaundement to cal for a reckoning of other mens syns, but onelye to geue absolucion.&c. But there is beside this an other power of iurisdictiõ, which is a certaine outward iudgement of the Church, whych pertayneth onely vnto open crimes, wherby open synners be excommunicate, and they whych be excõmunicate, receyued agayne.&c.

¶ What is satisfaction?

It is a certain politike and outward order in the Churche, institute by mans authority, or for an example to afray other from syn, or for to search the mindes of the which did returne vnto ỹ church whether they dyd earnestlye repent or no. For in olde time open synners were not receiued without a certain open chastisyng, and

they

they called it satisfaction.

¶ How many kyndes of satisfaction is there?

Two, the one in time past of open repentaunce, the other of the Papistes.

¶ What is satisfaction of repentance.

It is a punishmet which was appoynted of the Pastour, vnto them whych did repent for theyr open syns, to proue them if they woulde earnestlye amende or no. wherin when they had exercised their selfe for the tyme prescribed of the Bysshop, they were admitted agayne vnto the Supper of the Lorde. Of thys satisfaction were diuers partes according vnto the condition or greatnes of the faulte, and accordyng vnto theyr sinnes, so had they theyr rules or Canons.

¶ What is satisfaction after the Papists.

It is to doo certayne woorkes pre-

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prescribed to redeme paines out of Purgatory, or other temporall paynes. For the Papistes say that sinne is not forgeuen by absolution, but the euerlasting paine that was due for the sins, to be chaunged into temporall payne of Purgatory. Then after say they that some of those synnes be forgeuen by the power of keyes, and some to be redemed with our satisfactions, that is with those appointed woorkes. So then do they teach, that satisfactions deserue remission, and to be a recompence of euerlasting paynes.

¶ From whence commeth satisfaction of the Papistes?

In olde tyme famous synners wer not receiued into the church without open chastising for a certayne time, this was called open repentance and satisfaction, and

it

it was a certayne outward. and politike order, instituted by men, not that it was satisfactiō before God, or that syns were therefore forgeuen. Afterwardes, that order beyng abolyshed, the woords onelye of satisfaction remayned. Wherupon vnlearned men afterwardes made of a pollitike order, a spirituall order, as a thing necessary for remission of synnes.

¶ What is to be iudged of remission of payne, and whether the keyes can charge one with punishment, or take it away or no?

Firste of all it is to be knowen, that remission as wel of synne as punishment is of our part the vndeserued benefit of Christ, & that we are deliuered both from sinne and euerlasting death. Then is difference to be made betwene euerlasting pain & temporal paine, or although remission of euerla-

styng payne, be ioyned wyth the remission of the synne, yet neuertheles, holy men in this lyke suffer cõmon miseries of mankinde, as corporall death & other miseries, whereof Paule sayth, the body is mortified for sinne. And God sometime punisheth for certayne syns, lyke as Dauid suffered punyshment for his adultery. But that is not vniuersal, for sins be forgeuen without the due punishment. Thirdly, the punishment wyhych God doth ioyne, can no power of keyes remit, nor they haue no cõmaundement of remitting or enioyning any such punishment.

Fourthlye, it is to be knowen, that such punishments be oft mitigated, or els taken altogether awaye by our repentaunce. Lyke as many tymes both common & priuate miseries were mitigated by

by repentaunce, as Paule sayth: yf we woulde iudge our selfe, we should not be iudged of the Lord.

Fiftlye, aduerslities of men be not alwayes punyshmentes for certayne syns, as the aduerslities of Job, and other Saintes. Also the punyshment of the Apostles and Martirs, but they be singuler works of God, wherwith ỹ fayth of holye men is exercised, and the glory of God is set forth. Moreouer vertuous men must iudge also this to be the ende and purpose of such paines & aduerslities, ỹ they be not tokens of the wrath of god but of Gods good wil, ỹ is to say, that god will them to be exercises, wherwith sinne may be abolished out of vs, & the spiritual newnes may grow. For godly men ought not to esteeme that they be cast away of God, as Paule sayth: We

be corrected of the Lord, least we
should be cõdẽned with this world.

¶ Of Absolucion.

¶ What is absolution?

IT is a certification of remis-
Mat.18. sion of synnes, & of the mercy
of God toward synners. For
so sayth Christ: what so euer ye
lose vpon earth, it shalbe loosed in
Iohn.20 heauen. And whose syns ye shall
forgeue, they shalbe forgeuen.

¶ May a man haue ofter then once re-
mission of synnes?

Yes, when Peter asked Christ
howe oft shall I forgeue my bro-
ther? He answered seuenty tymes
seuen times, & Paule saith: If a
man be possessed with any syn, ye
that be spirituall correct hym in
the spirite of gentlenes. And the
church prayeth dayly: forgeue vs
our faultes. And Christ saith ther
Luke.16 is ioy among the Angels of God
for

for one ſinner which doth repent.

¶ Doth the Nouatians and Catharians ryghtly denys, that they whyche fall after Baptiſme do not obtaine remiſſyon of ſynnes?

Thoſe hereticks do miſcheuouſly erre. For many examples may be ſhewed both of the olde Teſtament & the new, wher thei which were fallen, did purchaſe remiſſion of ſinnes, and obſolucion of Chriſt and the Church. For an example by Dauid, Manaſſes and Peter.

The Churche of the Galathians was fallen, & called agayne to repentaunce by Paule. And Paule hymſelfe commaunded the lecherous man of the Corinthians to be receiued after repentance. The Lorde ſpeaketh alſo by Ezechiel ſaying: I lyue (ſaith the Lord) I wil not the death of a ſinner, but rather that he be conuerted and liue. Here doth God make an oth Ezec. 33.

that consciences this way be comforted and lyfted vp, when they hear not onely ỹ promise, but also that it is established with an oth.

¶ But what saye you to the places of the Epistle of the Hebrues .vj. It is impossible that they whyche be once lightened. &c. And .x. them whyche synne voluntarelye. &c.

These places do not denie them whyche be fallen to returne vnto grace, & the benefit of Christ. For the firste place entreateth of the cursed blasphemers and obstinate persõs, which against their owne conscience do persecute the word of God, & do so sore dispise admonicion & repentance, that they supposing them self sure, do triumphe & do greatly reioyce in them selfe for their wisedome, because they wer so bold as to mock the word of God. These cãnot be renued, so long as they continue, & crucify

Christ

Christ, & do not obey the Gospel. 112
The other place commaundeth to keepe the fauoure and benefite of Christ, & to beware ỹ it be not lost. For he which looseth the benefite of Christ, is accused of iudgemẽt.

¶ Is there a synne whiche cannot be forgeuen?

Christe maketh distinction betwene the syn which maye be forgeuen, & that which cãnot be forgeuen. Who so euer speaketh a woord agaynst the sonne of man, it shall be forgeuen hym. But he whych speaketh a woord agaynst the holy ghost, shall not be forgeuen, neither in this world, nor in ỹ world to com. And John sayth, he which knoweth his brother to cõmit a syn which is not deadlye, let him praye for him, & it shall be forgeuen him. But there is a syn vnto death, I saye not that anie Mat. 12. Mar. 3. Luc. 12.

113 man shall pray for it.

¶ Which is synne agaynst the holye ghost?

Saynt Austine vnderstandeth sinne agaynst the holy gost either in them which continually do neuer repent, & which receyue not the Gospel, or els desperatiõ. For these sinnes be plainlye contrarye vnto grace, and do reiect it. Other synnes when we flee vnto grace, be forgeuen. Therfore S. Augustine doth so enterpret ỹ saying of Christ. He that speaketh a woord against the holy ghost, that is to say, he which finally doth forsake & cast away the woorde of grace, which is preached & confirmed w ghostly testimonies, he cõmitteth synne agaynst the holy ghost.

¶ Is not euery fall, after the truth be once knowen, sinne, which cannot be forgeuen?

No, for there be many examples and

and witnesses which teache that suche fallinges be forgeuen. And euerye persecution of the Gospell is not to be counted synne vnforgeueable. Because Manasses, Paule and other, persecuted the word of God, yet purchased they forgeuenes. Therefore both the sentences are to be holden.

Fyrst, that all syns be forgeuen them, whiche beleue because the promyse is vniuersall, accordyng vnto thys, he hath coucluded all vnder syn, that he might be mercyful vnto all. Also: he is a sacrifice, not onely for our synnes, but for the synnes of the whole world. 1. Iohn. 2.

Secondly, this also is to be holden, that there is a synne whyche can not be forgeuen, or a sin vnto death. But who committeth that that cannot be forgeuen: it is not our duty to iudge, it is sufficient

to

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to iudge of that whiche foloweth that there is no such syn in them whiche come to repentaunce and fayth. An vnforgeueable syn pertayneth onelye vnto them whiche continue vnto the very ende in infidelitie, and do no repentaunce, for they whyche doo repent, haue no forgeueable synnes.

¶ What is the effect of repentaunce?

The effectes & fruites of repentaunce be together, newnes of life and maners. For in them whiche be receiued into grace, the righteousnesse of good conscience muste folow, wherof Iohn saith: Do the worthy woorkes of repentaunce, and of the necessitye of thys newe obedience haue we entreated.

¶ Of Fayth.

¶ What is fayth?

FAyth is not onelye a knowiedge of the hystorye of Christe but it is the vnfained truste of the

hart

hart, which cõsenteth vnto ꝯ promise of the gospel, but specially it signifieth the trust of mercye promised for Christe. For although there be many kynds of promises and diuers purposes, where about faith is occupied, lyke as the busines and perils of diuers men bee, as the busines of Moyses, of Dauid, of Paule be dyuers, yet thys is the principall purpose of faith, & which in all busines is euer the fyrst & most speciall, that is to say, trust of mercy wherwith ꝯ hart iudgeth that it hath remission of sins, and pleaseth God for Christ. This fayth must go before & geue lyght in euery inuocation, & the hart lyfted vp therwith, desireth & loketh for the help of god in al maner of tẽptacions. Againe wythout thys fayth or truste of mercye, there is no inuocation,

nor

nor no ieopardies can bee ouer-
coine. For vnlesse there be suche
faith in the hart, the minde is op-
pressed with douting and indig-
nacion agaynste God in the sore
striuinges of the conscience.

¶ How standeth this fayth in our harte

The holye ghoste moueth our
hartes by the Gospell, which tea-
cheth that syn is forgeuen vs for
Christ, which was made an offe-
ring for vs. So then standeth this
when we heare this promise, and
behold Christ our mediatour, we
beleue for his sake that wee bee
forgeuen and acceptable before
God, and to be heard, nor we suf-
fer not thys trust to be shaken of
vs. This fayth is the selfe reui-
uyng of hart, and ouercommeth
feares of synne and death, and it
bringeth a sure comfort, it vphol-
deth in all perylles, and it asketh

and

and obteineth thynges of God. 118

¶ Proue that fayth signifyeth trust of mercye?

In thys also certayne learned men doo contende, thys woorde (faith) to signify onely the knowledge of the histoorye or profession of the articles, which may be also in the vngodly, & they deny trust of mercye to be signified by thys woord (Fides.) Therfore strong argumentes must be holde, that fides in this proposition signifieth trust of mercy.

1. Paule confirmeth the promise and faith whiche taketh the promise, when he saith: therefore by faith without deseruing, that the promise may be sure, for he meaneth that the promyse is of none effect, vnles it be taken with faith Therfore seeyng faith is cõpared vnto the promise, as to a thyng Rom. 4.

about

about whyche fayth doth exercise his office, it is necessary Paule to speake of such a fayth whiche is a consentyng wherewyth we consent and agree vnto the promyse. But this faith agreeing vnto the promise, is the verye trust of mercye, not onelye the knowledge of the historye. For so sayth Paule,
Gala.3. that the promyse by fayth maye be geuen vnto them whyche beleue. &c.

ij. He speaketh of Abrahaam: He
Roma.5 doubted not wyth dystrust, but he was confyrmed in fayth, here speaketh hee playnelye of fayth, which resisteth doubting dispaire and recouereth the promyse. For hee speaketh manifestlye of the trust of the promyse. He dyd not doubt of the promyse of God by mystrust. iij. Paule speaketh of such a fayth, which is not an vdle

know-

knowledge of the hystorie: but whych woorketh for remission of synnes, and he attributeth vnto it lyuely causes, that is to saye, that it comforteth our hartes in feares, maketh our consciences quiet, and ouercommeth synne & death. We iustified by fayth, be pacified. Item: By whom we haue truste and enteraunce by faith. Therefore it is necessarye that fayth be taken for the truste which comforteth and lyfteth vp our hartes. Also Christe, whyche fayth vnto the synnefull woman: thy fayth hath made thee safe, speaketh surelye of suche a fayth whiche beleueth and knowledgeth that her synnes bee remytted, accordyng to the woorde of Christ: Thy synnes be forgeuen thee. So also in suche lyke places when hee speaketh after the same

Rom. 4.

Ephe. 2.

sort

121.

sonte vnto the woman of Canany, and to her whiche was afflicted with the flux of bloud, he vnderstandeth the trust which did loke for helpe vpon him, nor it was no ydle knowledge of the historye.

iiij. Peter in the Actes saith, our hartes to be purified with fayth, to haue remission of synnes, and quietnes of conscience. But it is manifest, that our hartes be not clensed with the bare knowledge whyche is also in the vngodlye. Therfore it is necessary that faith signifieth here trust, which receyueth mercy and remission of sins.

v. In the sentēces of prayer it is manifest this word faith to signifie nothing els but a trust, which beleueth with fauour, as James saith: If any man nede wisdome, let hym aske it in faith, doubtyng nothyng. So sayth Christ also:

Iacob. i.

what

what so euer ye praying, do aske beleue, for ye shall receiue it. &c. So that in the elde Testament, this woord (Fides) and (Credere) signifie trust of mercy, as Abrahain beleued God. &c. Iosaphat beleued in God. 2. Par. 20

¶ What is the meanyng of thys sentence, the ryghteous shall lyue by his fayth?

It attributeth vnto fayth two thynges, that is to say, iustificacion and lyuelynes, that is, delyueraunce from sin and death. It teacheth that by fayth we be iuste or accepted vnto God; and that by faith we be reuiued and quickened that is, that wee receyue comfort, wherby euerlasting death is ouercome, and euerlastyng lyfe is purchased. Therfore in thys sentence also, it is necessarye that fayth be not taken for the naked knowledge of the historye, but for the

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true trust of mercy, which purcha
seth remission of synnes, and com-
forteth our harts, and delyuereth
vs from feare, and certifieth vs
of euerlasting lyfe.

¶ What then? Is the knowledge of the
hystorye to bee wythdrawen from
fayth?

No, but it is necessary to beleue
al the Articles of fayth. Yet it is
not sufficient to knowe the hysto-
rie onely, but the hystorye is to be
referred vnto ỹ finall cause which
is the Crede, that is to say: I be-
leue remission of synnes. For this
is the vse of the hystory, that thou
beleue Christe the sonne of God,
therefore to be borne in flesshe, to
haue suffered, & rysen vp agayne,
that ỹ shouldest obtaine remission
of synnes, and euerlastyng lyfe.

¶ What is the profession of the Christen
fayth?

There be .iij. Simbols, Credes

or

or professions of the Articles of our fayth, the common Crede of the Apostles, ſ which was made in the councell of Nicence, and the thyrd of Athanasius.

¶ Rehearse the Apostles Crede?

j. I Beleue in GOD the Father almyghtye, maker of heauen and earth.

ij. And in Jesus Christ hys onely sonne our Lord.

iij. Which was conceyued by the holy ghost, borne of the virgin Mary.

iiij. Suffered vnder Ponce Pilate, crucified, dead & buried.

v. He descended into hel, and the third day he rose from ſ dead.

vj. He ascended into heauen, he sytteth at the ryghte hande of God the father almyghtie.

vij. From thence he shall come to iudge the quick and the dead.

viij. I beleue in the holy Ghost.
ix. The holy catholike Church, the communion of Saintes.
x. Remission of synnes.
xj. Resurrection of the flesh.
xij. And euerlasting lyfe.

¶ Say the Créde of the Councell at Nicenum.

I Beleue in one God, father almighty, maker of heauen and earth, all thynges visible and inuisible. And in one Lorde Jesus Christ, the onelye begotten sonne of God, and borne of hys father before the worldes, God of God, light of very lyght, God of verye God, begotten, not made, lyke in substaunce vnto hys father, by whō he created althinges. Which for vs men, & for our health came downe from heauen, and is incarnate by the holy ghost, of the Virgin Mary, and made man, & was

crucified
suffered a
coodying
he ascend
teth at the
father, and
glory to it
dead, why
ende. A
Lorde
proceded
sonne, w
and the
lyke glor
by the p
catholike
I ackno
remissio
for the r
and the l

crucified also vnder Põce Pilate, 120
suffered and rose the third day, ac
cordyng to the Scriptures, and
he ascended into heauen. He syt-
teth at the right hand of God the
father, and shal come againe with
glory to iudge the quicke and the
dead, whose kingdom is without
ende. And in the holye Ghost, the
Lorde whych geueth lyfe, whych
proceedeth from the father and the
sonne, which also with the father
and the sonne is worshypped and Mat.m.
lyke glorified, which hath spoken
by the Prophetes. And one holy
catholike and Apostolicall church.
I acknowledge one Baptisme in
remission of synnes, and I looke
for the resurrection of the deade,
and the lyfe of the world to come.
So be it.

¶ Haye the Crede of A-
thanasius.

WHosoeuer wyll be saued, before al thinges it is necessary, that he keepe the generall fayth.

Whiche vnlesse euerye man obserue perfecte and vndefiled, hee shall without doubt euerlastyngly perysshe.

But this is the catholike faith, that we worshipp one God in Trinitie, and the Trinitie in vnitie.

Neither confounding the persons, nor seperating ỹ substaunce.

For the person of the Father is one, of the Sonne an other, and of the holy ghost an other.

But of the father and the sonne and the holy ghost, is one diuinitie, equall glory, lyke euerlastyng maiestie.

Lyke as there be not three vncreated, nor three vnmeasurable, but one vncreated, and one vnmea-

measurable.

Lykewise the father is almighty, the sonne almyghtie, and the holy ghost almyghtye.

And yet there bee not thyee almyghties, but there is one almyghtie.

Euen so the father is God, the Sonne is GOD, and the holye ghost is God.

And yet there be not thye gods, but one God.

So the father is Loyde, the Sonne is Loyde, and the holye ghost is Lord.

And yet ther be not thye Lords but there is one Loyde.

For like as wee be compelled by christen veritie to acknowledge euerye person one after an other to be god or lord: so be we forbidden with catholik religion to say that there be thye Gods or thye lords,

The father is made of none other, neither created, nor yet begotten.

The Sonne is of the father, onely, not made, nor created, but begotten.

The holy Ghost is of the father & the sonne, not made nor created nor begotten, but proceding.

Therefore there is one father, not three fathers, one Sonne, not three sonnes, one holy ghost, not three holy Ghostes.

And in this Trinitie ther is nothyng before nor after, nothyng greater nor lesser.

But the whole three persons be like euerlastyng wyth their selfe, and lyke equall.

So that aithinges as it is now aboue said, and that the trinity is to be woorshipped in vnitie, and the vnitie in the Trinitie.

Wher-

Wherfore hee which will bee saued, let hym so iudge of the Trinitie.

But it is necessarye for euerlasting health, that he beleue kaythfullye also the incarnation of our Lorde Jesus Christ.

Therefore it is the ryght faith that wee beleue and confesse, that our Lord Jesus Christ the sonne of God is God and man.

He is God, of the substaunce of his Father, begotten before the woldes, and he is man of his mother, borne of the worlde.

Perfect God, and perfect man, of a reasonable soule, and mans flesshe subsisting.

Equall vnto hys Father according vnto his diuinitie, lesse then his Father, accordyng vnto hys humanitie.

Whych although he be God and

man

man, yet bee there not twoo, but there is one Christ.

But one not in conuersion of the Godheade into flesche, but in taking of manhead into God.

One altogether, not in confusion of substaunce, but in vnitye of person.

For lyke as a reasonable soule and flesche is one man, so Christe is one God and man.

Which suffered for our saluacion, went downe vnto hell, and the thyrd day rose from the dead.

Hee went vnto heauen, sytteth at the ryght hande of God the father almyghtye.

From thence hee shall come to iudge the quicke and the dead.

Vnto whose commyng all men shall ryse with their bodies.

And they shall geue accompt of their owne deedes.

And

And they which haue done wel, 132
shall enter into euerlastyng lyfe,
but they whiche haue done euyll,
into euerlastyng fyre.

Thys is the Catholyke faythe,
which vnlesse euery man do faithfully beleue he cannot be saued.

¶ Of God.

¶ What is God?

GOd is a spiritual vnderstandyng substaunce, the euerlastyng maker, keeper, and defender of all thyngs, of one endeles wyl dome, goodnes, ryghteousnes and mercy.

¶ Shewe witnes of the vnitie of God.

Heare Israell: thy Lorde God is one Lord. Agayne: I am the fyrst and the last, and beside me is there no god. I am god, nor there is no more beside me. We knowe that an idol is nothing in the world, & ther is none other god but one.

Deut. 6.
Esay. 4.
Esay. 45
1. Cor. 8.

One

Ephe.4. i.Tim.2

One God and father of all, aboue all, and by all. There is one God, and one mediator of God & man.

¶ Howe many persons of the Godhead be there?

There is onelye one godly substaunce, but it is attributed vnto three persons, that is to saye the father, the Sonne, and the holy Ghost, which be Homousij, or of one substance, like vnmeasurable, and lyke euerlasting.

¶ What signifieth a person here?

A person is an vndeuidable substaunce in vnderstanding.

¶ How prouest thou that there be three persons?

Christ commaundeth all people to be baptised in the name of the father, of the sonne, and of the holy ghost. Here by name these three persons are rehearsed lyke in substaunce or Homousij. Also the profession of the Creede testifieth the same.

same. Where we confesse our selfe to beleue in the father, the sonne, and the holy Ghost. The persons be manyfestly perceiued, whē the holy ghost appeareth in the similitude of a Doue, and the voice of the father is heard, testifying of the Sonne: This is my welbeloued sonne. &c. Item, when the holy Ghost shall come whom I wyll send you from my father. Here be thre persons ioyned together, the holy Ghost commyng or sent, the Sonne sendyng, and the Father. There be three which beare wytnes, the father, the sonne, and the holy ghost. And these thre be one. 134 Math. 3. Iohn. 15. 1. Iohn. 5

¶ What is the Father?

He is the first parson in the godhead, euerlastyng, vnmeasurable, vnbegotten, and hauyng hys being of no man.

¶ Who is the Sonne?

He

He is a person of the Godhead, begotten of his father before the worlde (Homousius,) or lyke in substaunce vnto hys Father, and like euerlastyng.

¶ What signifieth, in the begynning was the woorde?

Logos, or the woorde is called of Iohn the sonne of God, which is the second person. Therfore this is the signification, in the begynnyng was the woorde, that is to saye, the sonne of God was in the begynning, and from euer.

¶ Wherefore was hee called, Logos, or the woorde?

Because he is the person which speaketh, which hath euer spoken from the begynnyng vnto the fathers.

¶ Proue that Logos, or the woorde signifieth a person, whiche is by it owne nature God.

Iohn speaketh of the woorde that it was in the begynnynge, that

that is to saye, that it is euerla-
stynge. Nowe if the woorde were
in the beginnyng before the crea-
ting of all thinges: Therfore it is
no creature, but lyke euerlastyng
unto ỹ father. Then whē he saith:
The woorde was with God, here
both he playnlye make difference
betweene the persons, that the per-
son of the father is one, and the
person of the woorde an other.
Thyrdly he sayth: and God was
the word, here testifieth he clearly
that the woord is God. For thys
article (Logos) or (Verbum) is put
here in the place of Subiectum,
lyke as the Greeke Article added
hereunto doeth shewe. But
the particle (Deus) is put in the
place of Predicatum. After that the
same John sheweth of the word,
that hee was in the worlde, and
the worlde was made by hym.

These

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These be the wordes which must be necessarilye vnderstanded of a parson, wherein is godly nature. So the other places also, whych saye that all was created by the Sonne, testify the woord to be a parson, whyche is by it owne nature God. For it is certayne, that the worlde was not buylded by
Collos.1 hys manhead. All be builded by hym and in hym, and he is before althyng, and althinges do consist by hym. Item: In hym dwelleth
Collos.2 the fulnes of the Godhead corporally. By whom he made also the
Hebr.1. worldes, whych is the brightnes of shining, and the Image of hys substaunce, bearing althynges in
1.John.1 the woord of his power. &c. That which was from the begynning, that we haue heard, and that we haue seene, that our handes haue touched the woord of life, that do

we

ye shew. What if ye shall see the
Sonne of man ascending where Iohn. 6.
he was before? Glorify me, O fa-
ther with the glory, which I had Iohn. 7.
before the worlde wyth thee. I
was before Abraham was born. Iohn. 8.
Lyke as the father rayseth vp &
quickneth the dead: so quickneth Iohn. 5.
he sonne also whom he wil. Also
what so euer he doth, that doth Iohn. 10.
the sõne also. I geue euerlastyng
life vnto them. &c. He sayth that Iohn. 15.
he sendeth the holy ghost. When
the holy ghost the comforter shall
come, whom I wyll send you frõ
my father. And a lytle after: if I
shal not depart, the holy ghost the
comfortour shall not come. But
if I shall go, I wyll send hym vn-
to you. Thomas calleth openlye
my Lord and my God. Which is Iohn. 20.
boue all a blessed God. &c. Rom. 9.

¶ What is the holy ghost.

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It is a godly person, lyke euer-
lasting, and lyke in substance vn-
to the Father and the Sonne,
proceeding from them both.

¶ Shew wytnesses which proue that the holye Ghost is a person, and by nature God.

I haue said before that the per-
sons be manifestly deuided, whē
Christ saeth: baptising them in ỹ
name of the father, & the sonne, &
the holy ghost. So in Mathew &
Luke the persōs be deuided. The
Math. 3. voyce of the Father speaketh of
Luke. 3. Christ: Thys is my welbeloued
son. Here be two distinct persons
of the father speakig & testifying
Christ to be his sōne. Thirdly, be-
side ỹ also the holy gost is descri-
bed to appeare in the likenes of a
Doue, which is neyther ỹ father
Iohn. 14. nor the sonne. I wyl pray my fa-
ther, & he shall geue you another
cōforter. Also the comforter whō

the

the father wyll send in my name, 140
he shal teach you althynges. Also
hee shall not speake of hym selfe, Iohn. 1
but he shal speake that whych he
shal heare. When the cõfoxter shal Iohn. 15
come whom I wil send you from
my father, he shal beare wytnesse
of me. Ye bee not in flesche, but in Rom. 8
spirite, if so bee that the spirite of
God inhabite in you. But if anye
man haue not the spirit of Chxist
he is not his. Also if the spirite of
him which rayled Jesus frõ the
dead, doo dwell in you. &c. These
places do manifestiye declare and
discerne the holy gost from the fa-
ther & the son, & testify hym to be
the spirite of the father & the son.
In the same place: this spirit ge- 1. Pet. 1.
ueth wytnes vnto our spirite. &c.
Of the whyche health the Pro-
phets haue sought and searched,
inquiring in or at what tyme the

141 spirite of Christ shewing before would signifie vnto them thole aduersities which be in Christ. Here doth he clearely testify that the holy ghost was before ỹ sõne of God did take flesh vpõ him; & he calleth him the spirit of Christ Also in the same places whyche now be shewed vnto you by thẽ which haue preached the Gospel vnto you, the holy Ghost sent frõ
Actes.2. heauen. &c. Out of Joell I wyll poure out of my spirite vpon all flesh. Here testificth he the holye ghost which is poured out not to be the person of the father, and yet when he sayth: Of my spirit, he signifieth that spirit to haue a godly nature.

¶ How prouest thou that the holye Ghost doth proceede equally from the Father and the Sonne?

John.14. The holy Ghost whych the Father wyl send in my name. Then after

after (sayth Chriſte:) The holye goſt whom I wyll ſend you from my father. Here teſtifieth he the holy ghoſt to be ſent, as wel from the Sonne, as the father. 142

Of the creation.

¶ What is the creation?

IT is the making wherwith God created ſpirites, and al bodely natures of nothyng by hys word, for the keeping and preſeruing of them. In the begin nyng God created heauen and earth, that is to ſay all creatures. Gene. 1.

In beginning, that is, when ther were as yet no creatures.

¶ What is a creature?

It is al this workemanſhip, as wel of ſpirits created, as of other thinges and bodely natures, for this purpoſe made of God, that they ſhoulde declare a God to be, not alone to be playnly God, but

143 euerlasting, almighty, whych can create, gouerne, & kepe althings Whych knowen God the creator and keeper, myght be glorified, & haue thankes therefore.

¶ Who dothe kepe thynges created?

In the Article of creation, wee must vnderstande the perpetuall gouerning, vpholding & keeping of thynges; So that God hathe not forsakē or departed from hys woorkmanshyp, lyke as the Carpenter departeth from the house whych hee hath made. But God doth alway gouern, vphold, kepe & defend the natures of thinges, he doth yearelye make the earth plentiful, he bringeth forth corne out of the earth, he doth perpetually minister vnto things hauing lyfe, lyfe & motion. In him do we Actes. 18 lyue, moue, and haue our beyng.

All

Allthings cõsist in him. Allthings loke for the, that ỹ may geue thẽ meate in due seasõ. O Lord thou shalt saue man and beast. Collo. 1. Psal. 35.

¶ How is God knowen in hys creatures as creator of thynges.

The vniuersal generalnesse of hinges, is a certayne sacrament nd witnes, that there is a God. hat he is good, iuste, wyse. Also he mouynges of the elementes, nd heauenly bodies, and moone stars by certayne courses from time to tyme, preseruacion of the kindes of al thinges, doth sufficiently declare, the world & natures of things, not to haue their being by chaũce, but to be created, with the assured counsel of God, to be ruled and preserued Moreouer the soules of men be the images, and as it were glasses, wherein the Godheade dothe appeare,

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wherin we ought to marke and behold the godhead. Also the politike felowshyp of mankinde declareth manifestlye the presence of God. We see also quelers and tirantes to be violently drawen vnto punishment by the certayne counsell of God.

¶ How ought the thynges created to be vsed?

It is great godlynes so to vse thyngs created, that by theim we may glorify God, and declare and set forth his goodnes & presence, and geue thankes and praise vnto him therfore. And they which doo not this, be verye Epicures, or rather godles persons.

¶ Of the strength & power of man, or of free wyll.

¶ What is free wyll.

IT is the wyll agreyng wyth reason. For in man be these two

two: reason or the mynde whych iudgeth, and wyl, which either obeieth or relisteth the iudgement, and ruleth the inferiour powers, that is to say, the affections of lenses or wyttes.

¶ Nowe it is to be asked how our wyll is free, and how it can obey the law of God?

Of this question can no iudgemēt be geuē vnlesse we consider the greatnes of orginall synne. Also vnlesse we knowe that the law of God doth not only require outward ciuil workes, but perpetuall and perfect obedience of the whole nature. For if the nature of man were not corrupted wyth syn, it should haue more assured and manifest knowledge of God, it should not doubt of the wyll of God, it shoulde haue true feare, true trust, to be short it should performe & accomplish perfect obedi-

ence

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ence vnto the law, that is to say, in our nature should all mocions be agreable with the law of god euē like as it is in godly angels. But now is the nature of mā oppressed with the original syknes, it is ful of douting and dispair, of blindnes, of errours, nor it dothe not truely feare God, nor put cōfidence in hym. To conclude, it is ful of vicious affections.

¶ Considering this infirmity & weaknes, it is to be enquired how much mans wyll can accomplyth.

j. Answer: seing there is in the nature of man a certayne choyse of thynges whych be set before reasō or the fences, and outward ciuil workes, mans wyll may by it owne power wythout renuyng in a maner, do the outward workes of the law. Thys graunt the the Philosophers, and holy scripture also. For the Scripture teacheth

heth that there is certain fleshly 148
ghteoulnes, and certain works
f the lawe, euen in them which
e not renued. But this libertye
s oft ouercome with natural in-
rmitye, and hyndred also oft by
he Deuyll. For when nature is
ull of euyll affections, men obey
r the most part desires & lustes,
ot wyth ryghte iudgement, as
Medea sayth in the Poet: I see
etter thynges, and alowe them
o bee good, yet followe I them
ohich be woorse.

The Gospel teacheth one hor-
ible corruption to bee in nature,
ohich resisteth & striueth against
he lawe of God, that is to say, it
worketh so ꝑ we cānot geue true
bedieĉe. But this corruption can
ature not take awaye, lyke as it
anot auoid death, but rather ther
s so great blyndnesse of nature

that

149. that we cannot perceiue the sayd corruption; therefore also can we not marke how great the infirmity of mans power is; which if we could perceiue, thē at length should we vnderstande that man is not able to satisfie the law of God.

¶ Wherefore then can men not satisfye the law of God?

The will of man wythout the holy ghost, cannot make spiritual affection which God requireth, that is to sai the true feare of God, the trust of mercy, suffering aduersity, loue of God, and lyke motions.

¶ Shew Scriptures.

Rom. 8. They which be led with the spirite of God, they be the children of God. Also, if any man haue not the spirite of Christ, he is none of his. A naturall men perceiue not
1. Cor. 2. those thinges which be of the spirit of God. Vnles a man be renu-
Iohn 3. ed by water and the holy goost, he can-

not enter into the kyngdome 150
God. Also no man can come vn
me, vnlesse my father drawe
n. Also, they were all taughte
the Lorde. Also, wythout me Iohn.6.
ye do nothing.

If ye teach so, men wyll be frayd from
desire of obeying, beleuing, and doyng
good woorkes.

So great is the frowardnes of
angs iudgement, that when our
irmity is shewed vnto vs, and
helpe of the holy ghost promis-
, men be made more slow vnto
study of good woorkes, when
is Doctrine of the gospel should
ther prouoke, stir vp & inflame
to cal vpon God, & pray for the
lpe of God. In this battell the
nd must be exhorted, that with
diligence it keepe the woord, it
ay not be councelled that it shall
t labour and endeuour it selfe,
t it must bee taught, that the

promise

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promyse is vniuersal, and that it ought to beleue the promise. For Paule sayth: the holy Ghost helpeth our infirmitie. And Sayn Basilius saythe: God doth preuent vs, hee calleth vs, but wee muste take heede that we do not resist. For wee must not geue ourselues vnto naturall mystrust or slouthfulnes.

¶ Can a man doo somethyng by hys owne power?

Although there be great infirmity in the godly holy men, yet is there a certayne lybertye of wyll. When it is then helped of the holy Ghost, it can do somthing in auoyding of outwarde faultes and crimes, therefore the helpe of the holy ghost must be amplified, and sharpened wyth oure diligence. So Paule commaunded vs to beware, least we shal receyue the

grace

grace of God in vaine, and Christe promiseth to geue the holy ghost, not vnto them which be ydle, not vnto them whych despise it, not vnto them which resist it, but vnto them whych praye for it. And God encreaseth the gifts in them whych vse them ryghtlye, as the similitude of them which exercise marchaundise, doth teach. 152 Luke. 11.

¶ But what iudgest thou of the opinion of the Manicheis?

I doo not allow the dotyng of the Manicheis, whych attribute no action at all vnto the wyll, no not when the holye Ghoste helpeth it, as there were no dyfference betwene a stocke and oure wyll. Ecclesiasticus sayth: God lefte man in the power of hys counsell. Here saye I, that oure wyll in godlye actions and dilygentnes, is not idle, but yet that

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it must be holpē of the holy ghost also is it verely more free. Saint Hierome dydde teache twoo sentences, of the which the one doth interprete thother, these be they. Accursed be he which saith, God hath cōmaunded vnpossible thinges. And againe, he whych sayth that we can fulfil the commaundementes of God, without the grace of God, accursed be he.

¶ Of the diuision of free wyll.

Some deuide free will into free wil before the fall, and free will after the fall.

¶ What is free wyl before the fall.

It was perfect and at ful liberty of chosyng as wel good things as euyl, of keping the cōmaundementes of God, as not keeping them according vnto free wyll, godlye infixed and imprinted in the

the creation. He setteth fire and water before thee, reach thy hād vnto whych thou wylt. That free wyll was before the fall of man, such as is yet in holi angels, now by reason of synne, the libertye of chosing good things spiritual, is abolished according vnto thys, a naturall man doth not perceyue those thinges which be of the spirit of God. Adam might by that liberti haue done as wel good as euyll, loued God, as hated hym. And euē so ỹ angels, whych whē they chosed the euil they did fall. Eccle. 15.

¶ What is frée wyl after the fall?

In nature corrupted remaineth as yet a certain iudgement of the law, vnderstanding what ought to be done, whych neuertheless our wyl cannot bring to passe, vnles the holy ghost come and help our wyll and endeuours, in out-

ward thynges, Our wil hath power of outward thynges, wythout the renuing of the holy ghost wlych neuer the lesse may be hinderid of the Deuyll.

¶ What then is left vnto our arbitriment in spirituall things?

A certayne iudgement of those thinges to be done, wlych is the law of nature, wil, endeuour, study, course, thinkyng, which al be nothing, vnlesse the holye ghoste come thereto. Wherefore the Apostle praieth euerye where for the churches, wherunto he writeth, that God woulde vouchesafe to make perfecte that good thynge that he had begon in them.

¶ Of Predestination.

¶ What is Predestinacion?

IT is a certayne fore ordeynyng of God, wherby althinges come to passe as wel inwarde

warde as outward worckes and thoughtes, in al creatures, according vnto the decree of the wil of God. Election or chose, wherby God hath chosen vs in himselfe before the grounde woorkes of the worlde were layd, that we should be vnreprooueable before hym by charity, that he might by election chose vs to be his children by Iesus Christ in him selfe, according vnto the pleasure of hys wil. And also of the twoo Sparowes. &c. Ephes. 5. Mat. 10.

Wherupon must predestination begin:

Not of ỹ law, nor yet of reason, but of the gospel, wherby the promise is vniuersall. If anye man search for a cause of election with out ỹ gospel. he must nedes erre. Beside ỹ, if any man go about to make a particuler promise of the vniuersal promyse: he shall make the promise playnlye vncertayne

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and take away sayth. Wherefore predestination must be esteemed by the vniuersall promyse. That done, no other occasion shall remaine of troubling of mynd with any particularnes.

¶ Holy many maners of predestination be there?

Two, one of obligation or necessity, and the other of condition. Obligation is the necessity of present things, as if a thing appeare to bee present by the prouision of God, that of necessitye must come to passe, although it haue no naturall necessity, as it is necessarye that al men be mortal, God so prouiding. Condition is, as if Adam shal eate of the apple, he shall dye. If Israel shall walke in the way of the Lorde, and keepe hys commaundementes, it shall be saued, if thou shalt receyue the Gospell,

and

and beleuing stycke vnto it, vnto the ende of thy lyfe, thou shalt be saued, but if thou wilt not receiue it, thou shalt be condempned. So Saynt Austine, God made predestination wyth man, that if he would be obediēt vnto him, and abstayne from the tastyng of the forbidden apple, he shuld remayn in life, but if he woulde be disobedient, he should be in daunger of death. For we be predestinate vnder a condition, that if we wil receiue the woorde, we shall be the children of God, if not, we shalbe condemned. Paule sayth: If any man wil purge him self frō these, that is to say, from false and vngodly doctrines, he shall be a vessell sanctified into the honour applied vnto the vse of the Lord prepared vnto euery good worke. Actes. 15.

¶ Shew places of the Scripture which

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declare the promyse to be vniuersall.

Rom. 3. Paule sayth: the ryghteousnes of God by the fayth of Jesus Christ, whych is in all and vpon all. Also: the same is Lord of all, Rom. 10 ryche toward al whych call vpon hym. Also God, wyll all men to Ezec. 18. be saued, God wyl not the death of a synner, but rather that he be conuerted and lyue. Come vnto Math. 11 me all ye whych labour and are laden, and I shall refreshe you. Iohn. 3. That all whyche beleue in hym should not perysh, but haue euer- Actes. 10 lastyng lyfe. Also: Wyth God is no dyfference of persones Wyth these and such sentences must cō-sciences be vpholden against na-turall mystrust and desperation. But because the euill commeth of vs, we must take heede that we geue not our selfe willingly vnto naturall mystrust, and resyst the pro-

promyse, but we amendyng our lyfe must beleue the promyse. 1.60

¶ Of ỹ difference betwene the new and old testament.

¶ What is the difference betwene the new testament and the old?

The olde testament was properly ỹ law, and all the politike rulynge of Moyses, whych had promises geuen vnto the people of Israel concernyng theyr kyngdome and outwarde policy. The new testament is not the ministryng of the lawe, but of the gospel, that is to saye, a couenaunt of the spirituall and euerlasting kingdome of Christ, and it hath the promise of iustification and euerlastyng lyfe to be geuen for Christ. 2. cor. 3. 14 gal. 4. 24 hebrew. 9. 12. 19 matth. 28. 1. to 11. 25.

¶ Wherefore is that called the old testament, and this the new testament?

Not for the order and succession

oftimes, as though the new testament did not belong vnto the father: but for the Differēce of the office and promyses. For the old testament was ỹ ministring of the law, and obseruing of the Leuiticall rites, and of the common wealth of the people of Israel, and it had promises concerning their kingdome. But the office of the new testament is an other thing, an other promise, that is to say, of euerlastyng thinges, nor it doth not cõsist in outward obseruinges, but it requireth spiritual worshippings, that is true mocions of the hart.

¶ Indureth the old testament no more?

Although the lawe of Moses, and that politick order appointed for a certayne tyme, doth nowe cease, after that Christ is come, nor it is not necessary to obserue

those

those rites of Moyses polytyke law: yet because the doctrine of the moral law is wrytten in nature, and is common to all men, in so much belonge they vnto the old testament, which hath onely the knowledge of the lawe, not hath not the knowledge of ỹ gospel, nor be not renued of the holy ghost. Contrarily the new testament, that is to say the promyse of remission of synnes, and renuing by the holy ghost, pertayneth not onely vnto one tyme, but vnto al ages, like as the promyse of Christe was made vnto the fathers in the olde testament.

¶ What signify these two wordes in saint Paul: The letter & the spirite?

By the letter he vnderstandeth al thoughtes & obseruinges, & as they call thē good intēcions or deuorings of reason, without the holy

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holy goste, ꝑ is to say wythout the true feare & true faith of Chryst.

By the spirit he vnderstandeth spiritual motions, which the holy ghost doth stycre vp in our harts. Therefore the law is the letter, when we folow it with good ententions or outwarde maners, without the holy ghoste, that is without true feare & trne fayth.

And the gospell is the letter also when it is not receyued in spirit, ꝑ is, when we doo not truly feare God, & stedfastly beleue in him.

Moreouer the law is the ministring of deathe, because it promiseth not remission of synnes vnles it be deserued, nor it bryngeth not ꝑ holy ghost. But the gospell is the ministring of the spirit and lyfe, because it promiseth remission of synnes freelye, and geueth the holy ghost & euerlastyng life.

There-

Therefore the interpretacion of Origine is to bee reiected whych calleth the letter the grāmaticall sence, and the spirit the allegory.

¶ Of abrogation of the Lawe

¶ What is the abrogacion of the lawe?

IT is the abolyshyng of the curse or maledictiō of the lawe, done by Christe, that now al which beleue in Christe be delyuered from the power of the law, euer accusyng the conscience, and condempning it, for vnperfecte obedience before God, Christe redeemed vs from the curse of the lawe, whiles he was made accursed for vs. No condēpnation is now vnto them whych be grafted in Iesus Christ &c. Gala. 3. Roma. 8

¶ Be the vngodly delyuered from the lawe?

No, for Paule saith: the lawe is ordey-

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ordayned for the vniust, that is for infideis, and them which are not as yet vnder grace, or which haue not receyued Christ wyth faith, nor haue not taken the holy Ghost, by whom thei should be gouerned. In these the law doth as yet to thys daye no lesse exercise the power and dutye in accusing and condempning their consciences, then in olde tyme vnder Moyses. For the law is our scolemaister vnto Christ.

¶ Which be the causes of the abrogation of the law?

j. The promises of God, for God promised that this abrogation of the law should be in Christ. I wil
2. Tim. 2 make wyth the house of Israel a new bond, not according vnto the couenant that I haue made with your fathers.

ij. Our infirmity dyd geue occasion

tion of abrogating the law which neither our fathers nor we were able to beare. Iere. 35.

¶ Is the whole law abrogated?

The whole law is abrogated vnto hym which beleueth, that is to saye that the lawe can haue no power of accusing & condemning him. For he hath an other thyng wherby he is iustified, thē ỹ law.

¶ Wherefore then it is not lawfull to omyt the ten commaundementes?

I answer: the gospel bringeth spiritual & euerlasting life, therefore it keepeth that part of ỹ law whych teacheth what the newe life is, and it consenteth with the law of nature which is the saide knowledg of the ten commaundementes. Wherfore the ten commaundementes maye not be so vnderstāded to be abrogate that they ought not to be obserued no more, as the other partes of the

law

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law, that is to sai the ceremonies & the iudiciales of Moyses be abrogated, whych be onely outward ordeininges and customes perteining vnto the bodely lyfe. But in them which be iustified, & receyue the holy ghost, is nowe a newe spirituall obedience begon whyche is required in the ten cōmaundementes or morall law.

¶ Of Christian lybertye which is the effect of the law abrogated.

What is Christen liberty?

IT is a free setting at lyberty in a spirituall kyngdome by Jesus Christ, whereby we be free from bondage, and from the curse of the law, from the power of synne & death, and from al outward obseruacions also, so much as pertayneth vnto iustification before God, whych frely without deser-

deseruyng is geuen vnto them which beleue. Or more briefly so it is a doctrine shewing wherein christē righteousnes doth properly consist, and what is to be iudged of ceremonies, of the whyche thinges in al ages infinite disputacions & contencions haue bene.

¶ How many degrées of Christen liberty be there?

Foure, the fyrst, that remission of synnes and reputing of iustice is geuen not for the lawe, but for nothyng by Christ. This is the most special and principal degree pertaynning nothing vnto ciuyll life, but onely vnto the striuynge of the conscience in the iudgemēt of God, where in thys comfort is necessarye. Of thys degree sayth Christ: If the sonne shal delyuer you, ye shal be free in dede. Iohn. 8.

The seconde is geuyng of the holy

169 holy ghost, wherby the beleuers be iustified, and gouerned and defended against the tiranny of the deuyll. Here of speaketh Paule: Where the spirite of the lord is,
2. Cor. 2. there is libertye.

The third, that the Gospel deliuereth vs from the ceremonyes and iudiciall lawes of Moyses. Thys decree partaineth in a maner vnto outwarde lyfe, but it hath the cause of these whych be aboue sayd. For the Gospel doth not require Leuiticall ceremonies, because it teacheth vs too purchase remission of synnes freely, and pronounceth vs iustified by mercye for Christes sake, not for any seruice or our woorkes. The fourth teacheth what is to be iudged of ecclesiastical ceremonies, which the Bishops or other men haue instituted. For because

in

In thys life certayne rites, places & tymes be necessary, the Gospel permitteth customes to be made in the church wythout vproze & contencion. Therefoze be certain daies appointed that the people may knowe when they ought to come together, to heare the wozd of God. These tradicions be tolerable, yet iustification is not to be sought in them.

¶ Unto what thyng is thys doctryne of Christian liberty profitable?

Unto many thynges. For if thys doctrine be not in the churche, ther inlue many discõmodityes. Fyrst the iustification of faythe is blynded and blotted out, that is to saye, when the benefite of Christ is attributed vnto tradicions, that is when men esteeme themselues to deserue remission of synnes, & be pronounced righ-

171 reous for such rits and customes by the which perswasions, consciences do fall into desperacion, and they lose the true knowledge of faith and of Christ.

The second, the vnlearned sayning such outward observations and rites to be true worshippinge and seruice of God, and true perfection, when perfection is neuer the lesse, feare, fayth, loue, and the workes of our vocation.

The thyrd, the concord of churches is confounded, as it is of the Easter.

The fourth, if cõsciences esteme those rites to be necessary, they canne neuer rest. For who euer hath observed all mens traditions, whereof sinche sommes, so maun bookes haue ben written, that they cã not well be nombred.

¶ But thou sayest obedience is necessary, although the powers doo abuse

the

the ryght. For Christ sayth: vpon the chayre of Moyses syt the scribes and Pharisseis .&c. what so euer they shall commaund you, do it,

In thinges which pertayne vnto gods law, the conscience must necessarily obey the Pastours, according vnto this: he which heareth you heareth me. But in Ecclesiasticall traditions, it ought so to obey, that it auoid offencions, & that iustification be not sought in them, nor the opinion of necessitye be added thereto. But when vngodly thinges be cõmaunded or taught, then is the rule of the apostles to be folowed, God must rather be obeyed then men.

¶ But what say ye of the ceremonyes which be instituted of Christ?

They must bee obserued, because they haue the commaundement of God. And yet the liberty of the Gospel teacheth, that we be

not iustifyed wyth ceremonyes without faith, also that necessity doth excuse vse, if we haue impediment where by we can not vse them, as if by some chaūce a certayne man could not obtain baptisme, yet if he should beleue stedfastly in Christe, he should be saued without the ceremony.

¶ Of counsels.

¶ Be counsels taught in the Gospell by Christ or no.

Some haue fayned coūsels to be in the Gospell of not reuengyng, of pouertye, of virginitye, of chastity. Then after sayd they that those workes were perfectnes. But theie opinions be full of errours & superstition. For the law of God is one which cōteineth nothing but preceptes, and Christes long sermon is nothing els then the enterpretyng

Math. 5.

of

of the law for Christes purpose is, to declare the perfect obedience that is required in ỹ law. Wherfore when he forbiddeth hatred, cõcupiscence desire of vengeãce, he bringeth in no newe counsels, but he expoundeth the very lawe of God, and doth teache the precepte. He threatneth also euerlasting punishment. He whych is angry (sayth he) with his brother he is accused of iudgement. Also whosoeuer seeth a woman, for to desire her, he hath committed adultry alredy in hys hart.

¶ Of reuengyng.

¶ What commaundeth he of reuengyng?

He forbiddeth priuate reuenging, that is desire of reuenging, & that whych is without the authority of the officers. He doth not inhibite common re-

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uēgyng which is exercised by the
Rom. 13. officers. For the gospell doth not
abolishe rulars or Magistrates,
but rather confirme them. Ther-
fore this seditious opinion which
teacheth that there is a counsell
of reuengyng, is to be reiected.
And we must wisely make diffe-
rēce betwene open & priuate reuē-
ging: for the Lord sayth, geue me
the vengeaūce & I shall recōpēce.

¶ But what of this sentence, is it law-
full to resist force wyth force?

The Gospell doth not resyst
this sayinge. For to resyst force
wyth force, belongeth vnto the
law of nature, if it be rightly vn-
derstanded, for it must be applied
vnto the common reuengyng, that
is vnto the office of the rulers.
So the rulers doo resist force by
force, whē they driue a way theft
& robbery with harnes & sweard.

For

For wherefore shoulde rulars be necessary, if we should priuatelye euery one exercise reuengyng?

¶ Of Powerty.

¶ What commaundeth it of powerty?

The Gospell doth neither cõmaund, nor yet counsell any man to forsake his goodes or conferre and vse all thynges commonlye, but rather alloweth politike ordeynynges, and diuision or proprietye of goodes. But the Gospell commaũdeth to helpe them which be poore and nedy liberally, and it promiseth great rewardes both bodely and ghostly for such liberality, as Christ saith Gene, and it shall be geuen vnto you. Also: he which soweth scarsly, he shall repe scarcely. 2. Cor. 9. ¶ Salomon doth excellently set fourth & describe a great part of housekeeping: Drinke (saith he) water out ¶ Prou. 5.

177 of thyne owne foũtaines, and thy fountaines shalbe deriued, and the Riuers shall runne into the streetes. Be thou alone the mayster of them and none other with thee. Salomon wyll, that euerie one geue vnto the nedeful of the fruites of his farme holde, but so that he kepe styl his farme hold, least he be brought vnto beggery. So Paule cõmaundeth to geue, so ỹ we make not our selfe poore & that slugardes shal not mysuse our liberality. To be short, many testimonies do cõfirme propriety of goods: For it is lawful to possess riches as christ & Paul testifi.

¶ What is pouerty?

Pouertye is not beggerye: For that in them whyche be ydle and strong is synne. He which labou- 2 Thes. 3 reth not, shall not eate. But the pouerty of ỹ gospel is spirituall.

that

that is to kepe our goodes which God hath lent vs without couetoulnes, without pryde, that is to say, without confidence of our riches, without vngodlines, that is when we be in ieopardy for ȳ Gospel sake; that we wyll rather leese our goods, then forsake the Gospell, so was Abraham, Job, Dauid & manye other mo poore in spirit, although they did possesse great ryches. Pouertye conteineth pacience, that is to saye, when our ryches be withdrawen frō vs, or perish by any chaunce, that we be not angry with God, nor yet do any thing against hys cōmaundement, but that we suffer this iniury or chaūce with an equall minde for the loue of God.

¶ How many kyndes of forsakynge of ryches be there?

Two, the one is by our election with-

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woythoute the commaundement of God, and withoute vocation. This forsaking of riches is not the woorshypping of God. They whoorshyppe me in vayne, wyth the commaundementes of men. The other is, which is commaunded of God, and is our vocation, as when Tirantes compell vs eyther to leese our goodes, or to forsake the Gospell. This doth Christ praise: he that will forsake (saith he) hys field, house. &c. for the gospel sake, that is for the acknowledgyng of the Gospell, he shall receiue an hundreth fold. &c. To be short, lyke as he doth not prayse them which forsake theyr wyfe and children, or wlych kyll themselues, euen so doth he not prayse them which forsake theyr patrimonye, without the commaundement of God.

Mark. 10

Of

¶ Of Chastitye.

¶ What commaundeth it of Chastitye

The Gospell commaundeth not onelye the chastitye of Wyues, but also of them whyche be maried. For matrimony is the cõmaundement of God, and all they which haue not the gyft of chastitye, are commaunded to marye, for the auoyding of fornicacion. 1. Cori. 7. Let euery man haue his wyfe.

What is Chastity?

Chastity is not onely virginity, but also moderate vse of them which be maried. Mariage is honorable with all men, & an vndefiled bed, but whoremongers & adulterers wil the Lord iudge. Heb. 13.

¶ Yet Paule sayth as concerning virgynes, I haue no commaundement of the Lord, but I geue counsel &c.

Paule iudgeth not anye man rather to deserue iustification for virginity, then for maryage. For both

.8.

both they which be maried, & virgins must esteme that they be iustified by ỹ mercy of God & accepted for Christes sake, not for the dignity of mariage or virginity.

¶ Wherefore then do the Papists preferre single lyfe?

There hath euer bene diuelishe and fantasticall spirites, whyche haue denyed that marriage was lawful vnto Christen men, as Tatinus and Hierax. Although Papistes wil not be thought to condempne mariage, yet do they deforme it verye muche, for they dreame that they doo rather deserue remission of syns & iustification with their single life, then other men. Afterward faine they that single life is perfectō of the Gospell, wherein they doo greatly erre. For ther haue bene many whych wer maried that were as

perfect (as Abraham, Isaac, Jacob, Dauid. &c.) as many virgins. Single lyfe is no perfection, but the perfection of the Gospel, is to acknowledge the infirmity of mānkinde, and to be afraid, & agayne to be vpholden wyth fayth. In such exercises standeth the perfection of the Gospell, if ther be any so to be called. 182

¶ Wherefore then doth Paul prayse & counsel virginity and syngleness?

For a politike purpose, that is to say, that we may be more redye to learne, to teache & execute ecclesiastical offices. So Christ prayseth them which be syngle, when he saith: Ther be also Eunuches, which haue geldēd themselfe for the gospell sake, that is, for the cause of learning and teachyng. For it is true that Paule sayth: He which is syngle goeth Mat. 19.

about

about those thinges whyche pertaine vnto the Lorde, that they may please the Lord. Therefore let virgins search their powers, and labour to lyue pure & sincerely, let them auoyd idlenes and riote, and let theim be abstinent, that their hart may be occupyed with vertue. But they which fall into lustes, contrarye vnto the cõmaundement of God, let them know that god will punish them. For fornicatours and adulterers shall not enter into the kingdom of God. Many tymes for ỹ cause of suche, whole common wealthes be punished, like as the history of the Sodomites, and the flood of Noe testifieth. Also god saythe that he would destroy the Chananites, for their vnsearchable and vncleane lustes. Paule saithe also, the punishmente of

lustes

lustes, to be blindnes and dotin
madnes, and careles flechlynes.
And Oseas saithe: fornication, 184
wine and dronkennes take away
the hart. Therefore these fayned
and forged virgines, be occasion
of synnes vnto many, and the au-
thours of fylthy example.

¶ Of the Church.

¶ What is the Church?

IT is the Congregation of
all them which profelle the
Gospell, and be not excom-
municate, where bee one wyth
the other, as well good as euyll,
like as the Parable of the nette Math. 13.
cast into the sea teacheth. Here-
vpon be also twoo bodies of the
Churche described in the Scrip-
ture, the one is the body of the
true Churche, the other of the
church of Hipocrites.

¶ When syd the Church begyn?

It is certayne that the Churche dyd begin in the time of Adam, & after Adam, among al the which do profesſe the Gospel to haue remained vnto thys daye, & as yet to be wyth them which profes it

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¶ How many kyndes of Churches be there?

Twoo: the false hypocriticall church, and the true church.

¶ Which is the hipocriticall church?

That which fighteth and warreth against the true church lyke as the Iewes did pursue the prophetes, then after Christ. Thys calleth Dauid the churche of the malicious or enuious. And Esay describeth it in these woordes:

Esai.29. This people draweth nigh vnto me with their mouth, and honoureth me with their lyps, but the harte of them is farre from me, but they woorshyp me in vayne teachyng the doctrines and pre-

ceptes

ceptes of man. This church is set before thyne eyes, because all the workes, all the seruice wherwyth it beleueth it selfe to woorshipping God, is externall, it is the similitude & vision of the true churche, with mans tradicios in the stede of syncere doctrine, woorshipping God with mouth & lyps onely, wout the affection of the hart.

¶ What is the true Church?

It is the Congregacion of the righteous, which beleue truly in Christ, & be sanctified by ȳ spirit of christ. Of this speaketh Paule: the churche is a piller & ȳ seat of verity. This is called catholik & vniuersall, because it is no mans politike ordinaunce, appointed vnto one place, & certayne tradicions of men: but it is the spiritual company of the godly, wherych be dispersed throughout all ȳ world, 1. Tim. 3.

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and yet they do agree at all times in the doctrine of the Gospel.

Thys Churche doth Paule declare in these woordes: Christ loued his church or congregation so greatly, that he deliuered vp hymselfe for it, that he myght sanctifie it, cleansed wyth the lauer of water by hys woord, that he myght make it glorious vnto hym selfe, without spot or wrinkle, and that it should be holye and vnreprouable. This Church is not visible, but it is beleued, accordynge vnto the article of the creede: I beleue the holy catholike Church, the communion of Sayntes. Yet hath it certayne tokens wherby it is knowen, that is to say, the true woord of God, and the lawful vse of Sacraments, and the keyes which it vseth is the ministring of ỹ word and Sacramentes.

Ephes. 5.

But

¶ But what is to bee iudged of them which be excommunicate? 188

They whych be excõmunicate, be reckened no moze members of the Church, according vnto thys: and if he wil not heare the church, take thou hym foz an Heathenike and Publican. Math. 18.

¶ What difference is betwene the hipocritical church, and the true church?

Howe muche difference is betwene the truth and falsehead, betwene the lykenes of truth, and the truth it selfe, betwene fayned and fozeged colour, and true natural colour, so muche difference is betwene the hipocriticall church, and the true church.

It is certayne, that Hipocrites haue the same Gospell, and same sacraments, but they be not therewith content, but bryng in mans treaditions, whych they compare

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with the Gospell, and make them equal with the gospel, and many times do prayse it aboue the gospel, they do not receyue the Gospel purely & sincerelye. These beleue not in their hart, nor yet stād stedfast, but when tempestes doo rise, they fal backe & cannot stand. Also the Hipocrites do vse the sacramentes vnpurely, makyng an other head then Christ, whereof they aske their righteousnes, sanctifiyng & help. They vse the holy ghost none otherwyse then a cloke wherewyth they couer their vncleane doctrine, whych thyng disperseth and troubleth consciences, which in dede is not the worke of the holy ghost, which doth gather together & cōfort consciences. To be short, the Hipocriticall churche is a visour, an outwarde lykenes or shadow, false & deceitfull, pre-

tended

tended, foolish, yet neuer the lesse enuious and wythout the knowledge of the true church. 190.

¶ Of ecclesiasticall power.

¶ What is the keye or power of the Churche?

WHych consisteth in teaching ỹ Gospel, ministring of the sacramentes, and in excommunicating them which be accused of open syns, and absoluing them againe, whē they aske absolucion. Or it is a certain rule of an household which is not by bodely force, but by the word onely. For the kingdom of Christ is spirituall, whych is not ruled wyth the swearde, weapons, and other thinges pertayning vnto a ciuyll kingdome. For Christ the author of this power of the church, & institutor hath deliuered al ciuil gouer-

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uernaunce, both from him self, be-cause he would not be chosen for a king, but he conueieth him selfe a-way, from hys Apostels, when he saith: The Princes of the peo-ple shal haue dominiõ ouer them, but so shall not ye.

¶ How many kindes of Ecclesiastical po-wers be there?

Two, of Order, and of Juris-diction.

¶ What is the power of Order?

It is a commaundement of tea-ching the Gospell, and of shewing remission of synnes, and of mini-string the Sacraimentes to one or mo. Here is it not lawful to bring in any newe doctrine, but the doc-trine which was taught of Christ must be set fourth, lyke as he com-maundeth in the last chap. of Ma-thew, teaching them to obserue al-thinges, whatsoeuer I haue com-

maun-

maunded you. And Paul saith: If an Angell come from heauen, and shal teach you any other gospel thē we haue taught you, curied be it. Galath.1

¶ What is the power of Iurisdiction?

It is the power of excommunicating them which bee accused of open crimes, and agayne of absoluing them, if they beyng conuerted doo require absolution. Thys power ought not to be tirannical, but as Christ hath taught: If hee woyll not heare the Churche, take thou hym for an Ethnicke. And Paule saith: We haue no dominion ouer your faith, but we be helpers of your reioycing. Math.18 2.Cor.1.

¶ What difference is betwene Ecclesaticall power, and politike power?

Politicke or ciuill power, maketh lawes for the defencion of bodies, of the diuision of dominions of conenauntes, and of crimes, and it constrayneth menne wyth

193 bodely strength. Agayne, ecclesiasticall power dothe minister euerlastyng and spiritual thyngs that is to say, it hath an heauenly doctrine, & it constrayneth men with the woorde of God. Wherefore it doth not disalow nor abolish ciuil power, but it doth rather allowe it, and subiecteth the bodyes of holy men vnto it.

¶ When hath the Churche receyued the keyes?

When Christ sayd vnto Peter:

Math. 16 To thee wyl I geue the keyes of the kingdome of heauen. Agayn:

Math. 18 whatsoeuer thou shalt binde vpō earth, it shalbe bound also in hea-

Ioha. 20. uen. &c. Also: take ye ȳ holy ghost, whose sins so euer ye shal for, &c.

¶ Auayleth not the ministring of euyl Ministers?

Yes, it auayleth. For the woord and Sacramentes be no Ministers, but they belōg vnto Christ,

which if they be rightly ministred 194
the malice of the minister cannot
hurt vs. And it is a common say-
ing: the life of the Minister doth
not chaunge the vertue of the sa-
cramentes, the administringe of
the sacramentes is not of no va-
lure, although the maners of the
Ministers be vicious. But this
muste be vnderstanded of them
which be euil, not of them which
be open blasphemers, none other
wise then if they were Iewes or
Turkes, vnto suche oughte the
church to commit no office.

¶ Is not obedience due vnto Ministers of the Church?

Lyke as obedience is due vnto
the word of god: euen so it is due
vnto them which do minister it,
in so much as belongeth vnto the
office, as the scripture doth com-
maunde, he whych heareth you, Luke. 10
he a-

Math.23. Heareth me. Whatsoeuer they shal
Heb.13. say, do it. Also, obey your Rulers.
These sentences speake of the ministring, and they require due obedience vnto the Gospell. But they do not constitute a kingdom vnto the teachers, without ỹ authority of the gospel. Also obediẽce is due vnto them in iurisdiction, whych they haue by the authority of the Gospel, that is to say, in knowing crimes, in hearing the witnesses, in lawfull excommunication. &c.

¶ Of Offencion.

¶ What is offention?

It is when one geueth occasion of synne or euyl example to other men, whereby theyr mindes be troubled, that is to say afrayde or els enticed vnto suche lyke sinne. Or it is the dyspleasing or preuenting of doctrine, or the good lyuing, or the fayth and cha-

rity

rity of any man.

¶ How many kyndes of offencion taken be there?

Two, taken and geuen.

¶ What is offencion taken?

It is when Phariſes and hipocrices be offended, eyther wyth true doctrine, or ſome neceſſarye good worke, & they conceue hatered againſt the goſpel, and godly men, lyke as the Phariſeis dyd hate both the Goſpel and the teachers thereof. This Phariſaicall offence is not to be eſchewed, for the commaundement dothe excuſe vs. But it muſt be vndertaken that the doctrine is true, certayne and profitable vnto the church. For it is ỹ moſt greuous ſynne, to trouble the Church of God with euill, vncertayne, and vnprofitable diſputacions.

¶ Geus cramples.

The Phariſes & Scribes were offen-

197. offended when Christe dyd heale sickmen vpon the sabboth, when his disciples dyd not wash theyr handes, when they dyd plucke of eares of corne. Euen so be our hipocrites offēded, because we will not suffer them to coniure water, salt, willowe bowes, herbes, and suche lyke trifles. &c. Here doth Gods commaundement excuse the godly, for they be commaunded of God, to teache holesome & true doctrine. Also necessary workes of mercy, wherby they which nede may be halpen. Thys commaundement must be playnelye obeyed, nor hipocritical fellowes are not to be regarded, according vnto thys: we must rather obeye God then men.

¶ What is offence geuen.

It is vngodly doctrine or euyll example whych annoyeth other, eyther

eyther because they doo folow it, or because men be afrayde from the Gospel. All vngodly doctrines mens tradicions, whyche cannot be obserued without sinne, be of thys kynde of offencions. Christe doth threate the authour of such offencions. Wo be vnto the man by whom offencion doth come. Therefore these offentiōs ought with al diligence to be eschewed, leaste we be eyther authours or mainteiners of vngodly doctrine or folowers of vngodlye seruice, or worshippynges. 198. Math. 18.

¶ But what is to be done in indifferent thynges?

Here is the rule of Paule to be obserued, as concernyng the vse of libertye (for so commaundeth he them whych be learned:) Receiue ye hym whych is weake in faith. Item, let al be done for the Rom. 14.

edification. For we must not vse our libertye among them whych haue not as yet hearde the Gospell, or among the brethren whyche be not as yet well confirmed, but the example of Paule muste be folowed, I am made weake (sayth he) to them whyche bee weake. Item, if meate offende my brother, I wyll neuer eate fleshe. But there the Gospell is declared, and the churche meetely wel confirmed, the paynefull obseruynge of vnprofitable tradicions, is not to bee required. For Paule, because he woulde shewe an example of liberty, would not circumcise Titus. And Christe excuseth hys Apostles, breakyng the tradicions of the Elders, sufferthem (sayth he) they be blinde and the blynde leaders.

¶ What is to bee eschewed in Churches

thes least offentions come?

These twoo, the fyrste that we doo not teache vngodly thynges, or vnsure thyngs, or vnprofitable thinges.

The second, that when we teach thinges which be certaine, we do not so set them forth that the hearers in suche confusion and darknes, conceiue euil opinions.

Here is great diligence to be geuen, that aithyng bee expounded aptly, properly, eloquently, and euidently without Sophistry. Therfore Paule wylleth a Bishop to be apt to teache, that he maye teache fytlye and discritelye. And Christ wylleth a Scribe (in the kyngdome of heauen) to be like a good house father, which can chuse and bryng foorth wyselye out of hys treasure, in teaching new thinges and old. For vnlesse teachers do

201 wel marke and consider this wis-
dome, consciences bee troubled,
and euyll opinions do creepe into
the hart, which wyl annoy religi-
on and good maners. Wherupon
byrores do spryng, and manye o-
ther offencions.

¶ Of Sacramentes.

¶ What is a Sacrament?

ITis a token of the promise
of God, instituted of God,
but it consisteth in the Ele-
ment and the word, to the entent
that the memory of the thing pro-
mised, may remayne.

¶ How many Sacramentes be there?

Two, Baptisme and the Sup-
per of the Lord. These haue a spe-
ciall promyse in the Gospell of re-
mission of synnes.

¶ Is there no mo Sacramentes?

If we call Sacramentes those
workes, wherunto godly promi-
ses

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ses be made, then may manye sa-
cramentes be founde, as prayer
shal be a sacrament, for it is a cer-
taine worke of ours, and it hath
excellent promises. What so euer
ye shal aske ỹ father in my name
he shall geue it you. But aduersi-
ties and almes deedes shall also
be sacramentes because they bee
woorkes annoyned wyth godlye
promises. As: geue, and it shal be
geuen vnto you. Also, by muche
tribulacion muste wee enter into
the kingdome of heauen. So the
office of rulers, and maryage, be
eternall thinges anourned wyth
the word of God and promyses.

Iohn. 16.

But if we cal sacramentes, ce-
remonies or customes instituted
in ỹ Gospel, properly belongyng
vnto the chiefe promise in ỹ gos-
pel, that is remission of sins: ther
be two sacramentes onely. Bap-

203 tisme, & the Supper of the Lord.

¶ Be there not diuers opinions concerning the Sacraments?

Yes, for ther be three opinions. First scolemē do faine, that men vsyng the Sacramentes of the new testament, be iustified by the worke which is wrought. Thys opinion is to be hyssed out, for it is agaynst iustification of fayth. For they iudge a man to be iustified by the vse of ỹ same ceremony, although he doo not beleue, nor yet haue so much as one good intencion of the hart, so that he be not letted wyth this hinderance, that is to say, the actuall purpose of mortall synne.

Secondly, other some do hold that the sacramēts be not tokens of the wyl of God toward vs, but only tokens of our profession, for wee must haue certayne tokens, wher-

wherby we mai be knowen from other people which be no Christians, lyke as a Cowle maketh a Moonke to bee knowen from other men.

Thirdly therefore, the true sentence & meanyng of the scripture is, that the sacraments of the new testamēt be visible tokens of the wil of God toward vs, appearing before our eyes, to thentent they should admonish vs to beleue the promise which is set forth in the Gospel. S. Austin saith, Sacrificium is a visible woord, that is to say, like as the word is a certaine token whyche is receyued in the eares, so is the sacrament a shew or picture which is set before the eyes. Lyke as the woorde is an instrument, whereby the holye Ghoste taketh effecte, as Paule saith: so by the Sacramentes the

holye ghost taketh effecte, when they be receiued with faythe, for they do admonische & moue vs to beleue, lyke as the woorde doth.

¶ Wherfore hath Christ instituted sacraments?

For our infirmity: for the minde of man after Adams fall is so weake and feable that it cannot beleue the plain word. Therfore Christ moued with our infirmyty, did geue vnto his woorde tokens, wherby he might heale our infirmity, and that by certayne mutual agreing of the word and tokens, we should be ledde vnto faythe towarde the promyses of God, as saint Austin witnesseth wher he saith: man before his sin did se God, vnderstand him & beleue him. After his syn cõmitted, man cãnot se nor perceiue god vnles he be holpen wyth a certayno

meane.

meane. For these causes is the woorde of God geuen, according vnto this sentence: let the word and the element come together, and so let the sacrament be made

¶ Of Baptisme.

¶ What is Baptisme?

IT is a token or ceremony instituted of Christ, that is to say, to be washed with water, a pronouncing of the words whych be ordeyned for the same purpose, that it may testify vs to be receiued of God, and reconciled vnto God. mat. 28. 19 mar. 16. 16 Iohn 3. 5

¶ Wher is Baptisme instituted?

In Mathewe and Marke the last chapter: Ye going into al the world, teach all people baptising them in the name of the Father, and the Sonne, & the holy Gost: He which wil beleue, and is baptised, he shall be saued.

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¶ For what purpose is it instituted?

That we may stedfastly beleue our syns to be forgeuen vs. For Baptisme is a testimony and token of remission of syns, and geuing of the holy Ghost. For thys cause olde authours called sacraments also tokens of grace or fauour, that is to say, tokens of the wil of God toward vs. For when we bee baptised, the promyse of God is written in our bodies.

¶ What doth Baptisme signifie?

Repentaunce and remission of syns, or as S. Paule sayth, a regeneration or newe birth, for the dipping into the water signifieth the old man to be mortified with sin, the comming vp againe or deliuerance out of the water, signifieth the newe man to be washed, and cleansed, and reconciled vnto God the father, the Sonne, & the holy

Rom. 6. 3.

Ghost.

Ghost. For the Father receiueth thee for his Sonnes sake, & doth promise vnto thee the holy Ghost wherwith he wyl geue thee lyfe, and sanctifie thee.

¶ What is the vse of Baptisme? mat. 26. 28.

That we may iudge thorowout all our lyfe, that remission of sins and reconciling is set forth & geuen vnto vs. For although we do fal, yet vnto them which do amend their lyuing, the couenaunt which he promised vnto God in times past, auayleth and looseth not the vertue, because the Gospell testifieth that they which doo amend be forgeuen. mar. 16. 1

¶ May Baptisme be receiued again, or no?

The token ought not to be receiued or taken again, for the receiuing of the ceremonye agayne auayleth nothing. And the token once receiued, is a perpetual note

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and a perpetual testimony. Lyke as circumcision once done was a perpetual wytnes of the bond of God, written in the bodies of thē which were circumcised. Moreouer, we ought to exercise ȳ fayth of this couenaunt wyth ofte talyng it to remembraunce, & kepe it so long as we lyue. Therfore it is sayd that repentaunce is no thing els, but remembraunce of our Baptisme.

¶ What difference is betwene the baptisme of John, and of the Apostles.

Both the Baptismes be the office & ministery of the new testament, & require fayth in Christ The baptisme of John did testify that Christ shoulde come. The baptisme of the Apostles testified that he was come, and by that fayth were as well they whych John baptised, as they whyche were

wer baptised of the Apostles, sãctified and saued.

But that John saith: I baptise in water vnto repentaunce, but he which shal come after me, wyl baptise with the holye ghoste. &c. He maketh no difference betwen the offices or ceremonies, but betwene the persons of the Ministers, and the persõ of Christ. For he testifieth that Christe is the Lord, wherby that baptisme is vertuous, which would geue the holy ghost & euerlastyng life, & he professeth him selfe to be a minister, which geueth onely the outward sign, & preacheth the word.

¶ Of the baptisme of Infantes, prouyng that Chyldren ought to be baptised.

FIrst Christ saith: Unles a man be renued by water & the holye ghoste, he can not enter

Iohn. 3.

enter into the kingdome of God. This sentẽce is vniuersall, and it testifieth that al which shall be saued, ought to be renued with water, that is to say, to be baptised, therfore Children must be baptised also, that they may be saued.

Secondly, of the traditiõ of the Apostels, for so writeth Origine vpon the sixt chap. to the Roma. The church receiued a tradition of the Apostels, to minister baptisme also vnto children. For they vnto whom the secrets of the misteries of God was cõmitted, dyd know that ther was naturall fylthynes of synne in al men whych ought to be abolished by water & the spirit. So doth Cipryan & Austin proue the baptising of childrẽ

Thirdly, by the reason which is brought out of the scripture, it is certayne the kyngdome of God & pro-

promise of the Gospel to pertain vnto Children. But without the church is no saluation. Therfore Children must be grafted & planted into the Church, and the token must be ministred vnto them which may testifye that the promise belongeth vnto them. The maior is certain, for Christ saith: let the children come vnto me, for vnto suche belongeth the kyngdome of heauen. Also it is not my fathers wyll which is in heauen, that one of these little ones shall peryth. Also the Angels of them do euer see the face of the Father. The minor is manifest, for there is no saluation 'wout the church, where neither the woord nor yet the sacraments be ministred. For the Churche is the kyngdome of Christ, in the which Christ is effectually by his woord & sacramēts

There-

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eth, that Childrē ought to be bap
tised, that they receiuing ỹ signe,
maye bee made members of the
church, and that God maye geue
vnto them his promise.

¶ But the Anabaptistes obiect, saying see-
ing children do not vnderstād the word,
they cannot beleue, wherfore the Sacra
mentes doo not profite them.

Agaynst this argument first of
al must we set the example of the
Infants which wer circumcised,
which also did not vnderstād the
woord, and yet auayled the coue-
naunt, or bond, and God dyd re-
ceiue them for hys promise sake.

Secondarely we must answer,
although they do not vnderstand
the word, yet it is certayne that
God taketh effect in them, accor-
ding vnto this: Unles a man be
renued by water. &c. Nor it belon
geth not to vs, to searche howe

God

God doth worke in them. It is i- nough to know, ꝑ the kyngdome of God doth certainlye pertayne vnto childrē. Wherupon it folo- weth, ꝑ God taketh effect in them. 214.

Of the Supper of the Lord.

¶ What is the Lordes Supper?

THe Supper of the Lord is a sacrament of Christes bo dye and bloude, wherein is called in to remembraunce the of- fering vp Christes bodye, and the shedding of hys bloude for vs, wher in also Christen men geue thankes to all myghtye God for their redemption. Luc. 22. 19. 20.

¶ By howe manye names is thys Sa- crament named?

The scripture calleth it the sup per of the Lord, the Cōmunion, a Testament, & it is called of the doctours Eucharistia & Sinaris

Where-

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¶ Wherefore is it called the Supper of the Lord?

Because like as in al other common suppers bread and wine do nourish and strengthen mens bodies: so Christ which is the heauenly bread in this his Supper, nourisheth, comforteth, strengtheneth and cherisheth our soules.

¶ Why is it called a Testament?

Because remission of all oure synnes is promised vnto vs in it, thorow the bloud of Christ.

¶ Why is it called a Communion?

Because remission of all oure synnes is promised vnto vs in it, thorow the bloud of Christ.

¶ Why is it called Eucharistia?

Because we ought to magnifie his death, and geue thankes all together for our redemption.

¶ Say the wordes of the Lordes Supper?

Our Lord Iesus Christ in that

same

same nyght wherein he was betraied, did take bread, and when he had geuen thankes, he brake it, and gaue it to hys Disciples, saying: Take and eate, thys is my body which is broken for you this do in my remembraunce. In like maner he tooke the cup also after he had supped, and when he had geuen thanks, he did geue it vnto them, saying: Drinke all of this. This cup is the new Testament in my bloud, which is shed for you, and for many in remission of synnes, do thys, how oft so euer ye shall drincke it, in the remembraunce of me.

¶ What is the principall ende of thys Supper?

The principal ende of this supper is, that it maye be a token of the promise of Christ toward vs, monishing vs & testifying that ỹ bene-

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benefites of Christ be geuen vnto vs, and therfore it auayleth to stirre vp and confirme our faith.

There be also other endes, that is to say, thankesgeuynge, for so great a benefit. Also that we mai be prouoked vnto good workes, and to eschew synne, because we heare now that we be made mẽbers of Christes bodye, and that Christ wil take effect in vs. Also the fruit of loue & charity must folowe, that we one towarde another do the offices of loue, as cõmon members of Christes body.

¶ What is the wholesome vse of thys Supper?

When we hauyng faith do vse it, wherby we beleue that the benefites of Christ doo truly come vnto vs, that is to say remission of synnes, and that we be trulye grafted in Christ, & that he wyll take

take effect in vs, as in his owne members. This beliefe causeth the vse of this Sacrament to be wholesome vnto vs, & it comforteth our consciences. And the vse of this ceremony doth not auaile without this faith, like as the vnlearned doo sometyme imagine them selues to purchase remissiō of syns by the self worke of receiuing, that is to say, because they come and do vse the Sacrament with other. Like as the Papists taught the Masse to auail by the worke which is wrought.

¶ I reason against thee, wher thou sayest the vse of the Lords Supper to be, to confirme and establish our faith.

No outward thyng but onelye the holy Ghost doth confirm our fayth.

The vse of the supper is an outward thing: Therefore by this

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worke our faith is not confirmed

I answer vnto the maior: It is true that the holy Goste doth onely confirme our faith, but he doth vse outwarde tokens as it were instrumentes wherewith he doth admonish vs, and by them as certain testimonies and seales doth styr vp & confirme our faith, none otherwise then by the woord he admonisheth, moueth & styreth vp our harts to beleue. &c.

¶ What is the worthy preparation, and to whom ought thys Sacrament to be ministred?

They come and receiue it worthely, which doing repentaunce, and beyng afrayd for their syns, doo seeke comfort, beleuyng that their syns be forgeuen, according vnto the promise of Christ, & for the confirmation & establishyng of this fayth, do vse this Sacrament, as a witnessing or testimo-

nye

nye of remission of syns. And because they must vse thys Sacrament which do repent, therefore the church in tyme past dyd driue them from the Cõmunion which were open synners. Nor they ought not to bee admitted vnto the supper of the Lord which be manifest and open euyll doers, & wyl do no repentaunce.

¶ What difference is betwene a Sacrament and a Sacrifice?

Sacramentum is a ceremonye or token of promission wherby God promiseth or geueth vnto vs a certain thing. So was circuncision a certain token wherby God promised that he would receyue the circumcised. Baptisme is a token, wherby God worketh wyth vs, and receyueth vs into grace, and he hym selfe doth in a maner baptise vs, for the Minister doth

baptise in the seede of Christ.

Sacrificium is a ceremonye or a worke of ours which we geue vn to God, whereby we may honour him, that is, that we may testifye vs to acknowledge hym, vnto whom we make such obedience, to be true God, and that for that cause we geue him such obediēce.

¶ Of Sacrifices.

¶ How manys kinde of Sacrifices be there?

TWo, the one is called Propiciatorum, that is, which obtayneth mercy, and appeaseth the wrath of god. The other is called Eucharisticum, that is to say, of thankes geuing.

¶ What is Sacrificium propiciatorium?

It is a worke which deserueth for other remission of sins a euerlasting punishment, or a worke reconciling God, or appeasing his wrath

wrath for other men, a satisfactiō for syn and euerlasting death.

And ther is onely one sacrifice which deserueth remissiō of sins, that is to say the passion & death of Christ. Certayne sacrifices in the law were called Propitiatoria, not because they deserue remissiō of syns before God, but because they did signifye the sacrifice of Christ which was to come. Hebr. 9.

¶ What is a sacrifice of thankes geuing?

Not that which deserueth remission of sins or reconciling, but it is done of vs which be reconciled, that for receyuing of remissiō of synnes, and for other benefites we may geue thankes vnto God with this our obedience.

¶ Which be sacrifices Eucharisticall, or of prayses?

In the law wer offerings, wauinges, restoryng, fyrste fruites,

213 lithes. &c. Nowe by kayth, preaching of the Gospell, inuocation, geuing of thanks, confession, the crosse, humilitie, the aduerlities, afflictions of laintes, prayer, also all good woorkes of holye men. These sacrifices be no satisfactions for them whych do them, or appliable for other which can deserue for them, by the woorke which is wrought, remyssion of synnes, or reconcilyng: but they please God for our faith sake. Of this kynde of sacrifices be there many sentences in the Prophets and Psalmes. A troubled hart is a sacrifice vnto God. Also: Offer vnto God a Sacrifice of prayse. And Peter sayth: Ye be a kynde which is chosen, a holy Priesthood, that ye may offer spirituall sacrifices. Hebr. 13. By, by him maye we euer offer a sacrifice of praise, the

Psalm. 51

Psal. 46.

fruit

fruit of the lyps of them whych do acknowledge his name, that is to say, inuocation, thankes geuyng, confession, and suche lyke. For in the newe Testament the Leuiticall worshippings and sacrifices be abrogated, and a spiritual worship or seruice vnto God must succede in the stede of them, that is the righteousnes of faith, and the fruit of fayth accordyng vnto thys: The true worshippers shal worship the Father in spirit and truth. Ioha. 4.

¶ Of the crosse and aduersities.

¶ What is the Crosse?

IT is anye aduersitye geuen or layd vpon vs by God, not to the entent he would that we should perishe, but that hee may call vs to repentaunce, and exercise our faith, or it is any ad-

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uersity or trouble which chaun-
ceth vnto vs, by the certain coun-
sel & good wil of God, that there-
by the fayth of holy men may be
proued, the loue that they haue
towarde God may be knowen, &
that the godlye maye be adorned
with an excellent and notable de-
liueraunce before them which do
persecute them, The crosse is the
fellow or companion of the most
faithful word: but aduersities as
it is said, be sacrifices of prayse,
not to be applied for other, accor-
ding vnto this of Paule: Euery
one shall take reward according
vnto his labour. Also: the righte-
Abacu. 2 ous shall lyue by his faith.

¶ How shall we comfort our selues in the crosse and aduersitie?

In all kyndes of tribulations
we must haue in a redynes toure
special comfortes. The first, that
we

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we bee not punished by chaunce, but by the counsel and sufferance of God. Hereunto belongeth the knowledge of the prouision of God. One of these lyttie Sparrowes shal not fal vpon the earth without the wil of my father, but euen all the heares of your head be nombred. And the Lord doth mortifie and reuiue. Math. 10 1. Reg. 2.

Secondarely, that God suffereth vs not to be punished to the entent we should perish, but that he may cal vs to repentance, and excuse our fayth. So saith Paul when we be iudged of the Lord, we be corrected, least we shoulde be condemned wyth this world. 1. Cor. 11.

Also: the Lord doth chastice hym whom he loueth. He doth scourge euery sonne whych he receyueth. I chastice them whom I loue. And Dauid: It is good for mee Prou. 3. Hebr 13. Apoc. 3.

that

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that thou hast cast me dowon. And Christ saythe: Blessed bee they which mourne. Wo be vnto you which laugh nsw. &c.

Thirdly, whē we see the vngodly liue in al welth, riches & deiite we our selfe neuertheles beyng cast awaies of all men, oppressed with great misery, that therfore we be not angry, or take indignation, but that we obey God with an equall mynde, knowyng that these troubles bee not tokens of wrath or reprouing, but that we may be made members like vnto the image of Christ. So sayth Paule: If we suffer with Christ, we shal raign with him, we must be made lyke in forme vnto the image of the son of God. And Peter saith, iudgement beginneth at the house of Dauid. And Christ saith: he which wil folow me, let

Roma. 8.

him

him take his crosse. And Paul, al
y wil liue godly, shal suffer perse-
cutiõ. And Dauid: they which do
sow in sorow, shal reape in ioy. &c

Fourthly, that in all these we do
receiue and kepe stedfastly fayth,
that is to saye, that God wyll be
present wyth vs, and helpe vs,
and for his wyl doinc and goods-
nes wyll once deliuer vs. And in
this faith is God to be called vp-
on, for we be oft punished of God
that we may haue occasion of ex-
ercising our faith and inuocation
And by this occasion the knows-
ledge of God is more excelient,
and it encreaseth in vs, as the ex-
ample of Kyng Manasses doth
teache, that the Lorde is God.
Which knowledge of God in idle
nes, pleasure, and prosperitye, is
forgottē. Like as the example of
the chyldren of Israel doth teach.

The

The people did syt to eate and to
drinke, and did rise vp to play.

¶ Wherfore doth the scripture so diligent
ly set forth & intreate of these comforts.

That we maye accustome our
myndes vnto true repentaunce, &
that we maye learne to suffer ad-
uersitie, and exercise our obedi-
ence and faith, & specially that we
may repose the affections of the
mind, whē we be prouoked with
wrong, we fall into desire of re-
uenging. So Esaias: in silence &
hope shall thy strength be. And
Luke. 21. Christ sayth: In your pacience
shall ye possesse your harts.

¶ What is true pacience?

Not onelye to obey God in ad-
uersities, but also to ouercom the
indignation of nature whych is
feable, or els certainly to resist it.
And this vertue is necessarye in
the church, & the commō wealth,
that

that is to saye, to forgeue priuate wrongs for the trãquility of the cõmon wealth, least contencions be stirred vp in the Church. Let vs esteeme rather that we ought to suffer aduersities, then trouble the quietnes of the cõmon welth, for priuate iniury done vnto vs.

¶ But what euil worketh impacience?

It is angry with God, and it doth expel first obedience, & then after faith out of the harts. Therfore in great aduersities many be altogether blasphemers, & they seeke for counsels against the cõmãdement of God, like as Saul did aske councel of a Witch. Also the sorow of iniurye engendreth hatred, & doth prouoke vnto reuenging. Of the which thing ariseth not onely priuate discords, but also sedicions & strife in the common wealth. Also heresies,

and

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& many other euyls. These must be farre from a Christian man.

¶ Of humiliation or lowlynes.

¶ What is humiliation?

HUmiliation or making low is the true feare of God toward God, wherby consciences afraid with the iudgement of God, cast away al confidence of their own power, of their owne wisedome or ryghteousnes. We haue an exsampie in Dauid, whē hee was chydden of Nathan the prophet, he perceiued his syn, not trusting that hee coulde pease the wrath of God by his own righteousnes: When he did see that he was expelled out of hys kyngdom, he dyd know that it was by the counsell of God, therefore he did not trust that he was able to kepe the kingdom with his own power

power or wisdome. Of this lowlynes is mencion made: Upon whō shal my spirit rest, but vpon him which is lowly. And Christ saith: blessed be the hūble. Therfore they which be lowly be herd of God. He hath looked vpon the prayer of the lowlye. &c. They be exalted of God. He hath deposed the mighty from their seate, and hath exalted the humble. The humiliatiō in Monkes, which they haue fained in outward vertues & ceremonies, is plain hipocrisie, and it may rather be called pride

Esay. 66.

Psal. 101

Luke. 1.

¶ Of prayer.

¶ What is Prayer?

IT is a peticion of a certaine thing of God with the affection of the hart, & with faith and thanks geuing vnto God for the benefites receiued. Therfore to pray is to speake with God, &

233 to desire some thing vpon hym.

¶ How many kindes of praier be there?

Two, inuocation or praier, and thankes geuing.

¶ What is Inuocation?

It is whereby God is called vpon in any thing, or wherby a certain thing is asked of God. Hereunto belong Psalmes whych be prayers.

¶ How many thinges be required in Inuocation or prayer?

Foure, the commaundement of God, the promise, fayth, and the thing which is desired.

¶ What is the first?

The authoritye of Gods commaundement, whych commaundeth vs to praye and call vppon God. Let vs learne, that to sweare by the name of God, to steale, to commyt adulterye. &c. bee not onelye synnes, but also that it is synne not to praye, not

to

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to looke for helpe in perils, not to geue thankes for the benefits receiued. Also it is not in our choise to pray or not to pray, but it is a necessary worke cõmaũded of God.

¶ But thou wilt say, my misbeliefe & my vnworthines doth afray me.

When misbelief tempteth thee, resist it with the woorde of God. Aske, and it shalbe geuen you, for euery one which asketh, receueth. Also, call vpon me in the daye of thy tribulation, and I woyll heare thee. &c. But when thy vnworthines accuseth thee, thou shalt remẽber that the authority of gods cõmaundement ought not to be denyed for our vnworthynes. It were surely a great madnes to dispute as concerning the other cõmaundementes, that we should not abstaine from theft, murder, adultery. &c. because wee bee not

Math. 7.

Psal. 49.

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worthy to obey God. What yonge father commaundynge hys seruaunt to doo a lawfull worke, would receiue such an excuse, if he shoulde answer that he were not worthy to obey him.

¶ What is the seconde?

The promise of god which testifieth y our praiers be herd, I say verely vnto you what so euer ye shall aske my father in my name, he wyll geue it you. How muche more wil your father which is in heauen, geue the holy ghost vnto thē which desire him. Tauleus saith y the hart of man can neuer be so desirous to take, but god is much more desirous to geue. For he is true, & kepeth his promise.

John. 16.

Luke. 11.

¶ What is the thyrde?

Faith, that is to say, that we beleue our syns to be forgeuen vs, and our praiers acceptable vnto

God

God, that they be herd for Christes sake, & not to be in vaine, but either to purchase delyueraunce frō the present peril or mitigating of some other good thing. In present perils we must make this cōdicion: if it do not displease God, if he iudge that it be profitable for vs, like as Dauid dyd. If I can finde grace in the eyes of the lord he wil bring me againe. But if he shall say, I am not content wyth thee, I am readi, let him do as he thinketh good. So the leper, lord if thou wylt thou canst make me cleane. And Christ saith, father, if it be possible, let this cup pas frō me, neuertheles not as I wil. &c. 2. Reg xv. Matth. 8.

Therefore we ought not to prescribe vnto God hys maner, nor yet the time of our deliueraunce, but like as Paul saith, that god doth more for vs, thē we either desire,

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or vnderstād. Moreouer our fayth must not waxe faint, when those thinges which we alke be not by and by graunted, as though God would not heare our praiers, but we must know that our fayth is exercised wyth luche prolonging. Like as God did promise a sonne vnto Abraham, yet he proving Abrahams faith, would not fulfyll his promis vntil his extreme age

¶ What is the fourth?

The thing which is alked. For our praier ought not to be a vain blattering, but wee must eyther alke somthing of god, or els geue him thāks for som benifit receued

¶ What is to be alked of him?

The scripture doth commaund vs to alke spirituall & bodely benefites, priuate things, common things which be present, & those which be to come. Also we be cō-

maun-

maunded to pray for the Churche that it may be deliuered from errours & vngodlines, and frō euil exaumples, that thereby mo may obey the Gospell and so be saued. Paule commaundeth vs to pray for kynges and rulers, that God may graunt vs peace. Also we be commaunded to pray for our lyuing & other bodelye necessaries. Lyke as the prayer of the Lorde doth containe all these.

Of the Lords prayer.

¶ What is the prayer of the Lord?

IT is a briefe forme of praying which Christ taught his Disciples and all faythfull men. When ye pray, say thus.

OUr father which art in heauē
i. Halowed be thy name.
ii. Thy kingdome come.
iii. Thy will be done in earth, as it is in heauen.

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iiij Geue vs this day our daylye
bread.

v. And forgeue vs our trespas-
ses, as we forgeue them that
trespasse against vs.

vj. And leade vs not into temp-
tacion.

vij. But delyuer vs from al euyl.
So be it.

The preface is the title: for we call God our Father, dwelling in heauen, where wee looke for no earthly heritage, but for heauenly ioyes and euerlasting life.

The first peticion prayeth for the glory of God, for the doctrine and going foorth of the Gospell, that is to saye, that the name of God may be declared, set foorth & praysed among all people. For it is great vngodlines that ỹ name and honour of our woorkes, and creatures should be preferred be-

fore

fore the glory of God.

The second petition praieth for the vertue of the Gospell, and for gouernaunce, that is to say, that God would vitiate to begin hys kingdome among vs, by the vertue of the haye Ghost. And that the kyngdome of the Deuyl may be confounded and broken.

The third petition praieth that here in earth all Pastors, Rulers and subiects may do that which is acceptable vnto God. Like as the Angels in heauen doo neuer resist his wil. These three peticions belong vnto ỹ glory of God, these which followe declare our wretchednes and miseries.

The fourth prayeth for our liuing, peace, defēding against our aduersaries, good fortune in doing our busynes, bryngyng vp of children, to be short, al commodi-

ties belongyng to thys present lyfe, necessary as wel for the soule as the body.

The fift peticion praieth ꝙ our syns may be forgeuen vs, & that to be certaine if we wil forgeue other. For to thentent we should certainly know ꝙ God wyll forgeue vs, he setteth this worke before vs, that is to saye, ꝙ we forgeue thē which do fault vnto vs. Wherfore this peticiō teacheth, that in euerye prayer we ought to haue faith of remissiō of sins, & that we must take Christ for our mediator.

The sixt peticion prayeth that we be not drawen by the craft & subtilty of the deuil vnto vngodlynes and other mischief, least at the length we being take in such traps, may fal into desperation.

The seuenth peticion prayeth for the deliueraunce from synne and

and wretchednes, from the miseries of this present lyfe, and that euerlastyng lyfe & ryghteousnes may be geuen vs.

The conclusion Amen, is a certification of the hart & conscience, that we shoulde beleue vs to bee heard of the father.

¶ Of the office of Rulers.

¶ What is the office of Rulers.

IT is a godly ordinaunce ordeined of God, for keping of good order and peace, to punish euyll doers, and saue them which be innocents, whereunto obedience is due, not only for the auoiding of their oth, but also for conscience. Or more briefly so. It is euery lawfull power ordained among men by God, for the maintenance of the good, & the punishment of the euyl, & to iudge according vnto right and equalnes. Rom. 13.

What

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¶ What is a Tyraunt?

He is an euyl and vnequall officer, whych ruieth not accordyng to the lawes, but after his owne vnright desires and malice.

¶ Is the office of Rulers grounded vpon holy Scripture, or no?

Yes verely, as well in the olde as newe testament: Who so euer
Genes 8. shal shed mans blond, hys blond shalbe also shed. Also: If any ma
Exod. 21 do purpoisely kyll his neighbour, thou shalt pul hym from myne altar, that he may dye. Item: Let
Roma. 13 euery soule be obedient vnto the superiour power, for there is no power, but it is of God. &c. Also:
1 Pete. 2. Be ye subiecte vnto all Rulers, which be created among men, for the loue of God, eyther vnto the kyng as moste excellent, or vnto captaynes as they which be sent of hym. Christ sayd vnto Peter:
Matth. 26 he whych striketh wt the sweard, shal

shal perish with the sweard. And John Baptist sayth vnto the soldiers, do no man wrong, but be content with your wages. Luke.3.

¶ Is then the office of Rulers the ordinance of God?

Yea, the good creature of God, and a thing not onely permitted of God, as those things which be euyl are sayd to be permitted. As warre, pestilence. &c. But a thyng allowed by the woord of God, instituted and ordeined of god, like as the mouinges of the heauens and celestiall bodies be ordeyned of God, and other creatures.

¶ Wherfore then doo so many vngodly and euyll persons spoyle and hold offices and Empires?

There must difference be made betwene the persons and the office. The office is the woorke of God, & remayneth, although the persons do abuse the ordinaunce of

of God. Like as Nero, Julianus and such lyke.

¶ Unto what thinges must the Rulers haue respect?

Unto God, vnto their seike, and vnto their Subiectes.

¶ Wherefore vnto God?

That they may know what is their duty, and what God doth require of them. For he requireth foure thinges of them.

First ỹ knowledge of God, that is to say, that they ought to know him to be God, in whose hand all powers of the earth be, whych geueth the kingdomes from one vnto an other, & doth constitute Empires, lyke as Moyses sayth in Deut. x. Dauid. i. Parali. xxv. Daniel. iiij. The king of Babilon did not acknowledge the Lord to be God, therefore was he driuen out of his kingdome.

Secon-

Secondarely the feare of God, ℔ they may feare God in althings, & walke diligently in his wayes. So Moyses doth exhort. Pharao the king of Egipt, because he would not feare the Lord God, was stricken with .x. plages, & at the lẽgth drowned in ℔ sea. Saul despising the cõmaundement of god, was cast out of the kingdom

Deut. 17. Psalm. 2 Psalm. 12

3. Reg. 3.

Thirdly, wisedome which they may obtaine of God, like as Salamon. Be ye learned which ye ℔ iudge the earth.

Psalm. 2.

Fourthly, iudgement & iustice, that they may iudge that which is right vpon the earth. So Moses saith. Achab the kyng of Israel, because he exercised vnrighteousnes agaynst Naboth, was corrected of the Lord. Cambises the king of ℔ Persiãs, caused the false iudge to be slain, in an exam

Exod. 13. Ierem. 22 Deut. 16. Esay. 10. Sapien. 6. 3. Reg. 21.

ple

247 ple of feare vnto al other Iudges.

¶ Wherefore vnto their selfe:

That they may knowe where they shulde seeke comfort in aduersities, and that they be not able to rule al things right in the cõmon wealth, without the help of God, against so great power of the Deuill, which euer goeth about to destroy and dispearse kingdomes. And this comfort standeth in foure thinges.

First, inuocation, that they may knowe their selfe to be lawfullye called vnto the office of a Ruler. For this doth specially cõfort the conscience in aduersities. Abiah died an euil death, because he inuaded the kingdom of his father, a likewyse the kyng of Munster.

Secondarelye, that they maye knowe God to be the author and leader in this office, and that he

vieth

bleth officers as instrumentes, & appointeth angels for the gouernaunce and sauegarde of them. Dani. 10. Ioluc. 5. Iudi. 2.

Thirdly that they may knowe God to take ciuyll iustice for the moste precious treasure vppon earth, in so much that he wytsafe to cal the Rulers by thys woord (Eloim) I haue said ye be Gods, and that he cõmaundeth to praye for Kinges and Rulers. Psal. 82. 1. Tim. 2

Fourthlye, that they euer haue before their eyes, the examples & histories of ỹ old testament, how god hath wonderfully delyuered the rulers from present euill. For an example be Abraham, Joseph Gedeon, Dauid, Ezechias. &c.

Contrarywyse how hee hathe destroyed those whyche make insurrection agaynste the Rulers. For an example be Chore, Dathan, Absalon, Judas of Gaule,

Then-

Theudas, and the byzoze of the husband men.

¶ Wherefoze must they haue respect vnto their Subiectes?

That they may know by what meanes they ought to rule & gouern their subiectes in peace and tranquility. Foz they must with one eye haue a respect vnto God, and with ỹ other vnto their subiects.

Besides that, that they take not their Subiectes as it were brute beastes, but as companions and fellow heires of euerlasting lyfe. Then after that they defend the which be poore widowes, fatherles chyldren, them whych neede, whose father and Judge God testifieth hym selfe to be, and that they knowe them selues also to haue a Lord in heauen.

Thirdly, that they promote and defend good men, & correct them which

whych be euyl, that they whyche be good, may haue peace, then after good bringing vp of youth in learning, and finallye godlynes. But they must correct wyth reason, as it is a cõmon saying, that they leese not the more for ỹ lesse, that is to sai, that they do not for the cause of one man, destroye a whole city, or country. It is a prouerb: he cannot be a ruler whych cãnot dissemble. For an example is Dauid, which woulde not kyll Joab the murtherer, so longe as hee lyued. And Augustus was wont to say: To war, is to catch fysh wyth a golden hooke.

¶ What do the Rulers owe vnto their Subiectes?

Three thinges. Firste, that they heare wyth an equal mynde, wydowes, fatherles childrẽ, poremẽ and iudge & promote their cause.

Second, that they defend their subiects, and kepe them in peace, that they promote goodmen, and punish the euyldoers, & adourne the common welth with good ordinaunces and lawes.

Thirdly, that they institute and prouoke vnto godlynes, and the knowledge of gods word. These woorkes do greatly adourne rulers, & be acceptable vnto God.

¶ What do the Subiectes owe vnto their Rulers?

Three thinges, tribute, feare,
Roma.13 honour & loue. Geue that is due vnto al men, vnto whom tribute, tribute: vnto whom feare, feare: vnto whom honour, honour. Be in debte vnto no man, but loue one another. Of tribute saythe
Math.22 Christ: Geue vnto the Emperor that is due vnto hym. Of feare:
Prou.24 My sonne, feare the Lord & the king

kyng, & haue nothyng to do wyth the seditious. Of honour. Feare God, and honour the kyng. 1. Pete. ij

¶ Is the power of Rulers infinite?

No, for they ought to cõmaund or do nothing against the lawe of God, or the law of nature. They be to blame also when they comaũd any thing against ỹ lawes of their kingdome, or against the fourme of their Empire. It was not lawefull for Achab to take wrongfully the vineyard of Naboth the citizen against his wyll. So is it not lawfull for Princes to withdraw the goodes of their citizens so much as they lust, & at their own pleasure. For the Citizens be Maysters of their owne goods. And Iohn Baptist sayth, be content with your wages. &c.

Wherfore the place of the kingdomes right or title in Samuel,

293. graunteth not vnmeaſurable li-
ſēce vnto p̄rinces, but it ſpeaketh
of their wages, that is to ſaye, it
graũteth them to take wages of
the goods of p̄riuate men, fo2 the
neceſſitye of the common wealth.

¶ But what if they ſhall commaund any thing againſt Gods law?

Thē muſt we anſwer wyth the Apoſtels: God muſt rather be o-
beyed then men. Fo2 an example
be Daniel, the thr̄ee childr̄en, alſo
the Machabies, alſo the apoſtels.
Actes.4. They muſt rather be moniſhed,
that they ought to kepe, not one-
ly the ſecond table, but the fyr̄ſte
alſo, that is, that it belōgeth not
onely vnto rulers to take care fo2
defending of the tranquilitie and
peace of their citizens, & to with-
dr̄aw & expell wr̄onges frō their
goodes & bodies, but alſo to kepe
good o2der concernyng religion.

Where-

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Wherfore the Rulers must forbid vngodlye seruice, vngodlye doctrine, heresies, forswearinges, & contencion of religion. Lyke as not onely the kings of Israel did but also of the Gentiles, Nabuchodonosor and Darius, whych made proclamatiõs, wherin they dyd forbyd that any blasphemye should be spoken against the god of Israel. So shall cõmõ welthes be trulye happye, for God in lyke maner wil defend them, and giue them aboundance of al goodnes, as he hath sayd: I wyll glorifye them which glorify me.

¶ Be these politike workes acceptable vnto God?

Yes, hometicall and politicke workes of this life, which euery one doth, according to his vocation, be good workes, & in them which be godly, be ỹ true seruice

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of God, for they be workes commaunded of God, & therefore the Prophetes do oft prayse these politike workes, whereof some be workes of mercye commended aboue sacrifices. Esay speaketh of sacrifices: who doth require these thinges at your handes. &c. But of such politike woorkes he sayth: Seeke iudgement, helpe them whych be oppressed, defend wydowes. &c. And he promiseth therunto rewardes: If your sins shal be as red as scarlet, they shall be made as white as Snow. Also:

Osee. 6. I wyl mercy and no sacrifice. &c. And of domesticall offices Paule saith: A womã shal be saued by ge-

1. Tim. 2 neratiõ of children. &c. Here doth he ioyn faith & the workes of vocatiõ

¶ Wherfore do hipocrites then so greatly praise monasticall workes?

They do impudently and sore greue

greue the consciences of manye men, for the woorke of ciuyll lyfe ought to be preferred before monasticalwoorkes, for three causes.

Firste, because they be cõmaunded of God, and be our vocation.

Secõd, they be offices of loue, ordeined for the cõmõ profit of men

Thirde, they be in ieopardye of the crosse, and common aduersities therfore they be exercisings of fayth. Contrarywise, monasticall woorkes haue no commaundement of God, or vocation, wherefore they be vnprofitable seruice. They worshippe me in vain, teachynge the commaundementes and doctrynes of men. Besyde that, they whyche teache these woorkes doe not healpe other, but rather enioy most pleasaunt ydlenes, whose beallye is their God. Finallye they wyll take no Math. 15.

257. paines in the trouble and aduersities of the common wealthe. &c Therefore ciuyll lyfe is muche to bee preferred before monasticall ceremonies and woorkes.

¶ Of Matrimonie.

¶ What is Matrimonye?

It is a lawfull coupellynge of man and woman instituted vniuersally for the bryngingforth of Children, and auoiding fornication.

¶ Whose ordinacne is it?

It is the ordinance of God, for God is the ordeiner of Matrimonye. First by the counsell of God man is created: Let vs make a man after the similitude of oure owne ymage. Secondarelye, the woman is also created by the counsel of God. In the same place: It is not good that the man shall be alone, let vs make hym an helper. &c.

Genes. 1.

per.&c. And he casting Adam in a sleepe, did take a rib.&c. and therof builded a woman. Thirdly, he dyd bryng her vnto Adam, and blessed them: Increase and multiply, and fyl the earth.

¶ Betwene how manye may mariage be made at one time?

Betwene two alone. For Matrimony is the lawfull couplyng of man & woman. And although the example of the old testament do witnes, that Poligamia or hauing many wiues, was vsed perchaunce for the more encreasyng of childrē, or permitted for other causes: yet the newe Testament doth generallye forbid it, Christ being the author which doth call again Matrimony vnto the first institucion. He which made man, made them man & woman. They shalbe two in one flesh. Math. 19 Genes. 2.

Wher-

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¶ Where was it instituted?

In Paradise a place most pleasaunt.

¶ When was it instituted?

In the beginning of the world in the time of innocencye, when there was as yet no synne.

¶ Wherefore was it instituted?

First, for the procreation of children, that mankind might be preserued: Increase & multiplye. &c.
Genes. 3.

Secondarely, for the auoyding of fornication: Let euerye man haue hys wyfe, and euery woman her housband.
1 Cor. 7.

Thirdlye, for the eschewyng of ydlenes, that is to saye, that they whych bee maryed shoulde haue somthing to do, least they should synne in ydlenes.

¶ What is to be done in Matrimony?

Let them which be maried put al their trust in God, which is the author & instituter of Matrimony.

ny. Let them liue together peace-
ably and with one hart, let them
bring vp their childrē which god
hath sent them, & their household
in the feare and loue of God, and
let them vse their goodes that
they do not hurt other men. 260

¶ What is to be suffered: What is the
crosse of Christ:

After breaking of the cōmaun-
dement, God said vnto the man:
Thou shalt eate thy bread in the
sweate of thy browes. &c. He sayd
vnto the womā, thou shalt bring
foorth thy children in sorowe. &c.
And yet doth he comfort them in
the crosse. He saith vnto the man,
whilest thou bee returned into
earth whereof thou art made. &c.
He saith vnto the woman: Thou
shalt bryng foorth, but in sorow. 1. Tim. 2
And Paul saith: the woman shal
be saued by generation of childrē

if

if the wyl remayne in fayth.

¶ May Matrimony be dissolued, or no:

Math. 19 NO, for Christ saith: Let man not seperat that which God hath coupled. Yet when adultery doth chaunce, the bande of mariage is brokē, & the faith which is promised, is also brokē, wherfor in such case it is lawful to seperate, according vnto the doctrine of Christ.

¶ What ar to be obserued in Matrimony

The consent of fathers and mothers, or of thē whych be in their stede. Also the consent of the persons whyche make the contract. Also the lawes of nature, imperial, & the customes of the country. For Matrimony pertayneth also vnto ciuyl or politike order. Also let them which be maried thinke that this kinde of lyfe is acceptable vnto God, and therefore it is anorned wyth promises and the

word

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word of God. Also with blessings as well bodely as ghostly. Thou shalt eate the labors of thy hands thou shalt be blessed, and it shall be well with thee. Thy wyfe like as a vine tree. &c. Also Matrimony is a token of a spiritual mariage and fellowship whyche is in the church of Christ. Psal. 128. Ephes. 5.

¶ Is mariage free for all men?

Yea, before Christes time virginitye was condempned, nor it was not admitted that any shuld remayne Vyrgins, for the seede which was to come. Because it was vncertaine of what woman Christ shoulde bee borne. And it was the curse of the law, not to bring forth seede in Israel. But now is Matrimony free. Concerning virgins I haue no cõmaundement. &c. But Christ doth accept three kindes of gelded men. 1. Cor. 7. Math. 19

These

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These except, no man ought to be without mariage.

¶ Of Inuocation of Saynts.

¶ Are Saintes to bee called vppon for Mediatours?

NO, for Paule saith: There is one Mediatour of God and Man, the man Jesus
1 Tim. 2. Christ. Also, Jesus Christ which
Rom. 8. was dead, which also hath rysen againe, which sitteth at the right hande of hys father, whych also doth pray for vs. &c. Also, if anye
1. John. 3 man shall synne, we haue an aduocate wyth the Father Jesus Christ the iust. By these sentences is the most vaine distinction confuted, wherby the Papists teach that there be two Mediatours, that is to say, one of redemption as Christ, and the other of intercession, as Saintes.

Ought

¶ Ought the Saintes to be worshipped

No, for Christ saith: thou shalt worship thy Lord God, and hym alone shalt thou serue. And S. Austen in the booke of true religion: Saintes are to be honoured for imitacion, not for religiō. And we honour Angels & loue, not with bondage, nor we build not tēples for them. For Saintes wyl not ꝑ we shal worship thē so. For they know vs when we be good, to be the tēples of God. Therefore it is wel written, ꝑ the Angel did forbid the man to worship him, and told him he should worship God. Math. 4.

Chrisostomus. vj. Homili. De profectu Euangelij, sayth: With God we neede no Patrones, nor muche runnyng vp and downe, to flatter other menne. But although thou be alone, & haue no Patrone, & if thou wylt thy selfe

pray

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praye vnto God, thou shalt haue thy purpose. For God doth not so expressely graunt when other do pray for vs, as if we should praye our selfe, although we abounde with muche synne. For an exam-
Math.15. ple is the woman of Canany.

¶ Yet by Lordes and Earles must we go vnto the Kynges and Princes.

Ambrose Rom.i. doth manifestly confute this similitude, saying lyke as he is rightly condempned for a traytour, which geueth the honour of a kynge to an Earle or Lord: so be they also woorthy to be accused, whych geue the honor due vnto the name of God, vnto anye creature, and forsakyng the Lord, woorship their felowe seruauntes. Nowe then we make sute vnto the kyng by hys rulers and officers, because he is a man & knoweth not vnto whō he hath com-

cõmitted the cõmon wealth. But to obtain ỹ fauour of God, which knoweth al thinges, we neede no forespeaker, but a deuout minde.

¶ Howe must we then worship Saintes?

We must thinke and speake also most honorably of saints. For god wil without doubt that we shall honor them, whõ he his self doth honor. The father doth acknowledge them for his children. The sonne calleth them brethren & fellow heires. The holy goste calleth them hys temple. Therefore he which doth not honor them, doth dispise Christ in thẽ, & the grace of God, whereby they haue attained vnto so great holynes & vertue. For what doth he iudge of ỹ holy church, which wil not honor our like mẽbers in Christ, which be now set at rest, & certified of euerlasting helth? The old church

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did celebrat ỹ memorial of saints, it did thanke God for their deliuerance, for the grace of God geuen vnto them, and for their blessednes, and for the godlye giftes whych God dyd poure into hys church by his saintes. We see also in saintes what the grace of God can do. For when we heare them which wer like vnto vs, so mightely to haue ouercome the world and death, we shoulde by and by be prouoked to conceiue the trust of the mercy of God promised in Christ. Thē their examples do inflame vs vnto imitacion, that we pray vnto God for such like faith, & folow the vertues of the saints as our vocation and profession is. So is our faith in Christ confirmed, charitye is kindled, hope of euerlasting life is made strōg, we remember ỹ they be not lost, but

sent

sent before vs vnto the life of the world to come. Therfore we worship them with such kind of worship & loue, as we geue vnto holy men in this life. But with godly honour we neither worshyp, nor yet do teach that any other ought to be worshipped, but God alone. For the Saintes them selues as men, or yet Angels, wil not suffer that to be geuen vnto thē, which they know is due vnto God only.

¶ Of buryall.

¶ Whereupon commeth burying of the dead?

Of the word of God: Thou art ashes, and thou shalt be turned into ashes. Because this word Aphar in Hebrue signifieth earth which is digged by or groūd, like as it is sen in graues, for this cause this honest ceremonye of burying did euer remaine Genes. 3

269 in the Synagoge & in the church, and it is a testimony of our faith, that we beleue the resurrection of the flesh, and of our loue towarde our neyghbours whych be dead, whō we beleue not to be lost, but only to be sent before vs, nothing doubting but ỹ we shal see al our frendes in the day of the Lord, & that they and we shal dwel together w̄ Christ for euermore. The Gentils & specially the Romanes did burne their dead bodies.

¶ Where must the place of burying be?

Among our auncitours, as wel Jewes as Gentils, burieng was without the city. So Abrahā did Gene. 23. bye a field of Ephraim, for the burieng of his wife Sara. Wher also afterwards was buried Abraham, Isaac, Jacob, and Joseph. So was the young man whom Christ raised frō death, caried out

at

at the port Naim. So Lazarus was buried wythout Bethania. So lykewyse the Sepulchre of Christ was without Jerusalem. Therefore remayned thys word Efferrie, among the Latine men, that is to say, to be caryed out. 270 Luke 7.

¶ How must burial be celebrated?

Buring ought to be religiously handled among Christē men, for the vndeceiueable hope of our resurrection. And the corse must be caried vnto the sepulchre of godly men. And when the body is buried, we ought to remēber, that we be all dead & damnable thorowe Adam. Then againe, that we be all reuiued in Christ, which hath restored al vnto vs, which Adam before had corrupted & lost, for he hath ben dead for our sins which he hath al clensed & purged bi his death, & hath abolished our death

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and he is made resurrection & life vnto all them whych beleue. He which beleueth in him, although he shall be dead, yet shall he lyue.

Iohn. 11. And euery one which liueth & beleueth in him shal neuer die. Our bodies be mẽbers of christ: Ther-

2. Cor. 6. fore lyke as God hath rayled vp Christ our lord & our head, euẽ so wil he rayse vp vs by hys power.

¶ Of the rysyng againe of the dead.

¶ What is the resurrection of the dead?

IT is wherin at the last day all men shal rise from death, they which be godly vnto euerlasting life, and they which be vngodly, vnto euerlasting punishment.

¶ How canst thou proue the resurrection of the dead?

This article of our faith is coũted the best, for whose cause wee professe all the other. Therefore the

the Scripture, and speciallye the new Testament is ful of testimonies. And to confirm our mindes against Epicures opinions, and to nourish feare and our fayth, it is good to haue in a redynes many testimonies, which may testifye that we shall ryse wyth these same bodies. Christ proueth the resurrection of the dead, because God hath sayd: I am the God of Abraham, and the God of Isaac, & the God of Jacob. &c. God saith he is not the God of the dead, but of the liuing. Therfore it is necessary that holy mē which be dead, shal rise again with their bodies He calleth resurrection a regeneration, when these bodies raised from their graues or sepulchres, shalbe renued. It shal be restored to the resurrection of ỹ iust. This is the wil of my father, that euery

Math. 23

Math. 19

Luke. 14.
Iohn. 6.

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one which seeth the sonne, & bele
ueth in him, shal haue euerlasting
life, & I wil raise him vp again in
the last day. If the spirite of hym
which raised Iesus frō death, do
dwel in you, he wyll reuiue your
Rom. 8. mortal bodies, for ỹ spirit of him
whyche dwelleth in you. In the
same place: But we also hauyng
the first fruites of the spirite, doo
long after the election of the chil-
dren of God amōg our selues, loo
king for the redemption of our bo
dies. He doth purposely defende
1. Cor. 15. this article thorowout the whole
chap. For he proueth by the resur
rection of Christ, that we shal al-
so of necessity rise again. For ther
fore hath Christ risen, ỹ he might
ouercome & abolish death, & that
he might restore a new & euerla-
styng lyfe vnto them whych be-
leue. Like as death (sayth he) en-

tered

tered in by man, euen so by man 274
is the resurrection of the deade.
And lyke as al be dead in Adam,
euē so shal al be reuiued in Christ
euer carying about the dying of 2. Cor. 4.
Jesu Christ in our bodyes, that
the lyfe of Jesus myghte also ap-
peare in our bodies. If the life of
christ ought to be declared in our
bodies, it is necessary that our bo
dyes delyuered from death, and
rayled vp againe, shall lyue an e-
uerlasting lyfe. If we beleue that
Christ is dead, and hath rysen a- The. 4.
gayne, euen so wil God bring thē
with him which haue sleeped.

¶ Bryng foorth wytnes out of the olde Testament.

The face of thē which be wrap- Esay. 25
ped in, shall be deuoured in thys
hil, wherwith al people be wrap-
ped, & the couering wherwith all
people be couered, & death shalbe
deuoured

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deuoured for euermore. The pro-
phet calleth the face of thē which
be wrapped, death & syn, wherin
al people be wrapped, for Death
before God is as it were a wrap-
ping in, wherin al the world is in
uolued, but thys wrapping in, in
the hil Siō, that is in the church
shalbe abolished from the vngod-
ly, for that is the fruit of the Gos-
pel, that it reuiue them which be
dead. The dead shall lyue, my kil-
Esay. 26. led men shall ryse. Aryse and be
mery ye whych dwell in dust. &c.
Ezec. 37. Go my people, enter into thy chā-
ber, and shit the doors &c. Lo, I
wil open your graues, and bryng
you out of your Sepulchers, my
Iob. 19. people. &c. I know that my rede-
mer lyueth, & in the last day shall
I be raised frō the earth, & I shal
be couered again in my skin, & in
my flesh I shal se God my sauior.

To

To be short, this article is conteyned all ouer in the promisses & example of the fathers. For because deliueraunce & glorificatiō is promised vnto holy men, & yet they neuertheleſſe be in thys lyfe punished & in the power of death therefore it is necessary an other lyfe to remaine, wherin they glorified, shal lyue euerlastingly.

So the epistle vnto ỹ Hebrues teacheth, that the fathers of the old testament kept the faith and belief of resurrection. For in faith be they al dead, not receiuing the promises. &c. Therfore Jacob cōmaunded his childrē to bury him in the Sepulcher of his fathers. And Joseph commaunded hys bones to be caried out of Egipt.

¶ Shall men rise both good and euyl?

The resurrection of al men shal be one and commō, as well of the godly,

277 godly, as of the vngodlye, but in vnlyke condition. For the godlye shal ryse into euerlasting lyfe, but the vngodly into iudgement and euerlasting paines.

¶ Proue that the vngodly shal also ryse with their bodies vnto punishment.

Iohn. 5. Christ saith, the hour shal come wherin al they which be in their graues shal heare the voice of the sonne of man, & they which haue done good, shal proceede into resurrection of life, but they which haue done euil, into resurrectiõ of

Dani. 12. iudgement. Many of these which do sleepe in the dust of the earth, shall awake. Some into euerlasting life, & some into euerlasting reproofe, that they may see euermore. We must all appeare before

2. Cor. 4. the iustice seate of Christ, that euery one may make accoũt of hys own dedes, like as he hath done, whe-

whether it be good or euyl. Feare him which can cast both the body & the soule into euerlastyng fyre. Math. 10

They shal go forth and se the carcases (that is to say the bodyes) of men, whyche haue broken my commaundementes, the woorme of them shal not dye, and the fyre shal not be quenched, and al flesh shalbe ful with sight of them. Esay. 66.

¶ How shall the resurrection be?

Paul saith, in the twinkling of an eye, in the last trumpet, for the trumpet shal blow, and the dead shall aryse vncorrupted, and wee shalbe chaunged. 1. Cor. 15.

¶ How shall this alteration be?

That which is corruptible saith he, must be made vncorruptible, and that which is mortal must be chaunged into immortalitye, but when that whych is corruptible shalbe made incorruptible, & that which

which is mortal, shal be chaũged into immortalitie. Then shal the word be fulfilled whych is written, death is deuoured and swallowed vp in the victory.

¶ How shall they arise?

Gloriously with all perfection, ghostly and bodelye. Paule doth number foure giftes of a glorifyed body, clearnes, power or leith weakenes and quicknes or redynes. This body (saith he) is sown that is, is buryed in the earth in corruption, infamy, infirmitye, a natural body. It shal aryse in incorruptiblenes, glorye, power, a spirituall body.

1 Cor. 15.

¶ Shew a figure of the resurrection by the creatures.

Behold a corne of wheat, which is casten dry into the earth, & it is not receiued, so ỹ it can not grow vnlesse it be dead or rottẽ before. Christ sayth: vnlesse the corne of wheate

Iohn. 12.

wheat.&c. The corn is sown into the ground, litle, vile & dri, which putrified in thearth as it wer reuiuyng, groweth into a tender gras, anon after cõmeth stalkes, and then the eares. So shall thy said body which is buried, at the length arise, but with an vnspeakable beutye. For the ryghteous shall shyne in the kyngdome of God, as it were the Sunne.

¶ But what shal come of them whom the last day shal finde yet liuing in flesh?

They shal not fal into the handes of them which bury the dead. For Paul saith, we which remayn as yet, shall be also caryed vp wyth them which be dead before, into the cloudes, for the meting of the Lord in the ayre, and so shall we be euer wyth the Lord.

¶ Of the end of the world, of the iudgement or the last day of the Lord.

What

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¶ What is the consūmation of the world?

IT is when the state of this world, & the course of times shal passe away, when summer, winter, day and night shall cease.

¶ What is the last iudgement or the day of the Lord?

It is when the Lorde Iesus Christ in his cōming wyth great power & maiesty, shal geue equal & vndeniable iudgement vnto all men, according vnto their works as wel vnto the godly, as the vngodlye, eyther vnto euerlastyng lyfe, or euerlasting punishment.

¶ How many commynges of the Lorde be there?

The Scripture doth teach vs, that there be two cōmings of the Lord. The first was lowly, whē he was incarnate in the shape of a seruaunt, that he myght beare our syns. The other shal be glorious.

rious and terrible, when he shall come as the last Iudge, in an vnspeakeable maiesty, in the end of the world, to iudge the quick and the dead. Augustinus: Christ did come priuely to be iudged, he shal come openlye also for to iudge. Christ is ordayned of God, the Iudge of the lyuing and the dead Acts. 10
He hath appoynted a day, wherin he wyll iudge the world in equalnes. Acts. 17

¶ How shall he come to iudge?

Visibly in a cloude, lyke as he hath ascended vp, and in maiesty & glory. Acts. 1
In the voice of the Archangel, & in the trumpet of God. 1. The. 4

¶ Wherefore to iudge?

That he maye geue vnto the godly euerlasting life, both bodely and ghostly, & vnto the vngodlye punishment and euerlastyng fire.

¶ What order of the last iudgement shall there be?

Certaine tokens shal go before the daye of iudgement, certayne shall be vpon the same daye, and certaine shall folow.

¶ What tokens shall go before?

The Empire of Rome shall be destroied, the man of sinne shal be declared, ther shal false Christes
2. The. 2. rise, & false Prophets, the church of Christ shal suffer most greuous
Math. 24 persecutiõs. Ther shalbe tokens in the Sunne and Moone. &c.
Luke. 21. The Gospell shall be preached in the whole world.

¶ What tokens shall appeare vpon the same day?

The comming of Christ shalbe sodayne, lyke as the flying of the lightning from the East vnto the
Psal. 85. West. Fire shal go before his face. The tokens of the sonne of man shall appeare in heauen. All dead men shall aryse, as well godly as vngod-

vngodly. Christ wyll deuide the good from the euyl, and wil geue the last iudgement. Math.

¶ What tokens shall follow?

Visible renuyng of the world, punishment of the vngodlye, lyfe of the godly euerlasting.

¶ Can the houre and the day of the iudgement be knowen?

Of that daye and houre (saith Christ) no man knoweth, no not the Angels, but my father alone. Math. 23

Also, the day of the Lord, like as a theefe in the nyght, so shall it come, when they shal say, peace & tranquility, then shal the sodaine destruction come vpon them. 1. The. 5.

¶ Of euerlasting life.

¶ What is euerlasting lyfe?

IT is the euerlasting taste & feeling of grace, & the mercy of God, and peace or euerlasting ioy of cõscience, in the harts

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of the faithful. Or it is a certaine knowledge of God and our Lord in Iesu Christ, which beginneth here in faith, vnder a sure hope & spirit, & it shalbe openly declared after thys lyfe vnto euerlastyng ioyes and an immortal heritage.

Iohn. 17 More briefly so, euerlasting lyfe is to know the true God, & Iesus Christ whom he hath sent.

¶ What is euerlastyng death?

It is euerlastyng sorrowe and feare of conscience for the wrath of God.

¶ Who hath promised euerlasting life?

Christ our Lord.

¶ Vnto whom?

Vnto them which beleue, for so

Iohn. 3. hath he sayd: He which beleueth in the sonne of God, hath euerlasting lyfe, but he which doth not beleue in the sonne, he shal not see life, but the wrath of God tarieth vpon

vpon hym. Uerely, verely I say vnto you, he whych heareth my woord, & beleueth in him which hath sent me, he hath euerlasting lyfe, and hee shall not come into iudgement, but he shal passe from death vnto lyfe. Iohn. 5.

¶ Which be the effectes and vertues of euerlasting lyfe?

Not to feele anye more syn and death, and to haue euerlastyng ioyes and gladnes. And death shalbe vtterly deuoured, and God shal wipe al teares from the eyes of them, and ther shal be no more death, nor sorowe, nor crying. &c. Esay. 25.

Loe, I create new heauens, and they which were before shalbe no more remembred, nor yet ascend into your hartes, but ye shall reioyce and be mery for euermore, in those which I create. Because lo, I create Jerusalem, gladnes, Apo. 21. Esay. 65

and

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and the people of it reioyce, and they shall be mery in Jerusalem, and I woll reioyce in my people, and the voyce of weepyng & wailing, and the voyce of crying shall be heard no more in it. &c. Also they whych bee redeemed of the
Esay. 51 Lord shal returne and come praising into Sion, and euerlastyng ioyes vpon their heades. They shall reioyce and be mery, and sorow and mourning shal be abolished. Poore men shal eate & be satisfied, and they shall prayse the
Psalm. 4 Lord which do seeke for hym, & their hartes shall lyue for euermore. They shall abounde wyth corne & wyne. But I wyl sleepe & take rest, because thou Lord doest make my dwellyng place sure.
Esay. 14. There is no eye which seeth, but ỹ alone O God, what ỹ hast prepared vnto thẽ which loue thee.

These

These testimonies doo declare ꝑ euerlasting lyfe is suche a state, wherin we being delyuered from synne and death, and from all miseries and wretchednes, shal lyue in euerlasting light, ꝑ true knowledge of God, and shal haue euerlasting ioyes & euerlasting mirth Which God graunt vnto vs, for the loue of hys Sonne Iesus Christ, whych lyueth and raygneth with the Father and the holye Ghost, blessed aboue all thynges for euermore. Amen.

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[illegible] me ma[illegible] [illegible] [illegible] meare
[illegible]dhe[illegible]e [illegible] at this [illegible]sent then thee
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[illegible]ere quam [illegible].

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medio arrestante perspicio.

Eo iocundiorib qna prestina. que mihi
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dieb arrestare perspicio

William Chamber